

# Analytical Research on Sri Sarbloh Granth

(A Journey from Unexplored to Explored)



*An Insightful Research Work By*

**ABINASH MAHAPATRA**

# **Analytical Research on Sri Sarbloh Granth**

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**Abinash Mahapatra**



**Publication Bureau  
Punjabi Global Foundation, Odisha Chapter**





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*The Punjabi Global Foundation was founded by Hon. Gurpreet Kaur Chadha and other eminent members in the state of Maharashtra who have been guide and teachers in their own aspects. The main objective of this organization is to promote the rich cultural heritage of Sikh Religion and the state of Punjab on national and international horizon among the youth and new generations following the basic tenant of Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj i.e., “Sarbat ka Bhalla” (Wellbeing for All).*

*The Odisha Chapter of Punjabi Global Foundation came into effect on 1st of July, 2020 with Mr. Abinash Mahapatra (An Eminent Sikh History Scholar & Author) as the appointed President. Within a span of few months and in the midst of Covid Pandemic, the astounding activities of this organization has led it to be recognized by Takhat Sahiban, Govt. of Odisha and various Sikh Authorities prevailing all across the globe.*

**Title of the Book**

***Analytical Researches on Sri Sarbloh Granth***

**The Author**

***Abinash Mahapatra***

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*Lakhs of Gods and Shastras serve Him with utmost reverence; lakhs of Vedas and Heavens are under His command. Lakhs of gods and angels praise the splendor of His palace; Lakhs of gods like Shiv and Brahma are wishing to be near His throne for protection. Lakhs of skies and lands are His slaves; Lakhs of Suns and Moons get theirs robes from Him to cover themselves (when they set). Lakhs of thrones carry the stamp of His name.*

*Lakhs of kings and gods like Ram and Krishna kiss the dust of His feet. Lakhs of honored and fortunate ones are glorifying Him and Lakhs of honored ones in the court of God are His obedient servants. Lakhs of Indra gods and Lakhs of Shesh Naag with thousand tongues are engaged in describing Him; Lakhs of Gods like Shiv and Brahma are searching ways to reach Him. Lakhs of Goddesses are engaged in His Service; Lakhs of Divine Powers have accepted and worship Him as their Master.*

*(Ganj Nama, Bhai Nand Lal Ji)*



*Devotedly Dedicated to My Life's Destination*

TAKHAT SACHKHAND SRI HAZUR ABCHALNAGAR SAHIB JI

(NANDED)

## ਪ੍ਰਸਤਕ ਪ੍ਰਸਤਾਵਨਾ

ਇਸ ਪੇਥੀ ਵਿੱਚ ਦਸਵੇਂ ਪਾਤਸ਼ਾਹ ਜੀ ਦੀ ਅੰਮ੍ਰਿਤ-ਬਾਣੀ ਸ੍ਰੀ ਸਰਬਲੋਚ ਪ੍ਰਕਾਸ਼ ਜੀ ਦੀ ਵਿਆਖਿਆ ਹੈ। ਜਿਸਨੂੰ ਪੁਰਾਤਨ ਗੁਰਸਿੱਖ ਪੜ੍ਹਦੇ, ਵਿਚਾਰਦੇ, ਅਤੇ ਪ੍ਰਚਾਰਦੇ ਸਨ ਤੇ ਬਕਾਇਦਾ ਪ੍ਰਕਾਸ਼ ਹੁੰਦਾ ਸੀ, ਤਾਹੀਂ ਅੱਜ ਵੀ ਜਿੱਥੇ ਪੁਰਾਤਨ ਅਸਥਾਨਾਂ ਅਤੇ ਸੰਪਰਦਾਵਾਂ ਵਿੱਚ ਪੁਰਾਤਨ-ਮਰਿਆਦਾ ਨੂੰ ਮੰਨਣ ਵਾਲੇ ਗੁਰਸਿੱਖਾਂ ਨੇ ਇਸ ਰਵਾਇਤ ਨੂੰ ਬਹਾਲ ਰੱਖਿਆ ਹੈ ਉਥੇ ਸੰਥਿਆ ਕਰਾਉਣ ਦੇ ਨਾਲ-ਨਾਲ ਅਰਥ ਭਾਵ ਵੀ ਸਮਝਾਏ ਜਾਂਦੇ ਹਨ। ਪਰ ਹੁਣ ਆਧੁਨਿਕਵਾਦ ਦੇ ਨਾਲ ਕੁਝ ਸਿੱਖਾਂ ਦੀ ਮਾਨਸਿਕਤਾ ਬਦਲ ਗਈ ਹੈ, ਇਸ ਬਦਲਾਵ ਕਾਰਨ ਸਮੁੱਚੇ ਧਰਮਾਂ ਦੀ ਤਰ੍ਹਾਂ ਸਾਡੇ ਧਰਮ ਵਿਚ ਵੀ ਤਰਕ-ਵਿਤਰਕ ਪੈਦਾ ਹੋ ਗਿਆ ਹੈ ਜੋ ਹੁਣ ਇਹ ਤਰਕ-ਬਿਰਤੀ ਚਰਮ ਸੀਮਾ ਤੇ ਹੈ। ਜਿਸਦੇ ਨਤੀਜੇ ਵਜੋਂ ਅਸੀਂ ਭਾਵਨਾ ਤੋਂ ਸੱਖਣੇ ਹੋ ਰਹੇ ਹਾਂ ਤਾਹੀਂ ਤਾਂ ਅਸੀਂ ਆਪਣੇ ਧਰਮ ਦੇ ਗ੍ਰੰਥਾਂ ਨੂੰ “ਧਿਆਨੀ ਹੋਕੇ ਪੜ੍ਹਨ ਦੀ ਬਜਾਏ” ਸਿਰਫ ਗਿਆਨੀ ਹੋਕੇ ਪੜ੍ਹ ਰਹੇ ਹਾਂ। ਧਿਆਨੀ ਹੋਕੇ ਉਚਾਰੀ ਗਈ ਬਾਣੀ ਨੂੰ ਪੜ੍ਹਨ ਵਾਲਾ ਵੀ ਧਿਆਨੀ ਹੀ ਹੋਵੇ ਤਾਂ ਪੂਰਾ ਲਾਭ ਹੋਵੇਗਾ ਇਸ ਤੋਂ ਵੀ ਵੱਡੀ ਗੱਲ ਇਹ ਹੈ ਕਿ ਅਸੀਂ ਆਪਣੇ ਧਰਮ-ਗ੍ਰੰਥਾਂ ਦੀ ਵਿਆਖਿਆ “ਮੌਜੂਦਾ ਸਮੇਂ ਦੀ ਮਾਨਸਿਕਤਾ ਅਤੇ ਭਾਸ਼ਾ ਵਿੱਚ ਕਰਨ ਲਈ ਸ਼ਾਇਦ ਅਸਫਲ ਹਾਂ?” ਅਭਿਨਾਸ ਮਹਾਪਾਤਸ਼ਾਹ ਜੀ ਵੱਲੋਂ ਲਿਖਤ ਇਹ ਪੇਥੀ ਮੈਂ ਪ੍ਰਾਰੰਭਤਾ ਤੋਂ ਸਮਾਪਤੀ ਤਕ (ਟਰਾਂਸਲੇਟ ਕਰਕੇ) ਪੜ੍ਹੀ ਅਤੇ ਲਾਹਾ ਲਿਆ। ਇਹ ਪੇਥੀ ਸਾਹਿਬ ਦੀ ਲਿਖਤ ਪੁਰਾਤਨ ਮਾਨਸਿਕਤਾ ਤੇ ਸਾਡੀਆਂ ਪੁਰਾਤਨ-ਪਰੰਪਰਾਵਾਂ, ਰਵਾਇਤਾਂ ਦੀ ਉਹ ਵਿਆਖਿਆ ਕਰਦੀ ਹੈ ਜਿਸਦੀ ਕਿ ਲੰਮੇ ਸਮੇਂ ਤੋਂ ਲੋੜ ਸੀ।

ਅਭਿਨਾਸ ਜੀ ਦੀ ਪੁਰਾਤਨ ਮਾਨਸਿਕਤਾ ਨੂੰ ਆਧੁਨਿਕ ਤਰੀਕੇ ਨਾਲ ਬਿਆਨ ਕਰਨ ਦੀ ਜੇ ਸ਼ੈਲੀ ਹੈ ਉਹ ਬਹੁਤ ਹੀ ਸਲਾਹੁਣਯੋਗ ਹੈ। ਬਾਕੀ ਸਤਿਗੁਰਾਂ ਦੀ ਬਾਣੀ ਤੇ ਗੁਰੂ ਕਾ ਸੰਪੂਰਣ ਸਿਧਾਂਤ ਜੋ ਹੈ ਉਹ ਬ੍ਰਹਮਗਿਆਨੀ, ਮਹਾਪੁਰਖਾਂ ਤਤ ਬੋਤਿਆਂ ਦੇ ਹੀ ਹਿੱਸੇ ਆਉਂਦਾ ਹੈ। ਕਿਉਂਕਿ ਗੁਰਬਾਣੀ ਵਿਚਲੇ ਅਰਥਾਂ ਦੀ ਪੂਰਨ ਵਿਆਖਿਆ ਸਤਿਗੁਰ ਗ਼ਰੀਬ ਨਿਵਾਜ਼ ਤੇ ਅਕਾਲ ਪੁਰਖ ਪਰਮੇਸ਼ਰ ਹੀ ਜਾਣਦੇ ਹਨ। ਇਸਦੇ ਬਾਵਜੂਦ ਵੀ ਇਹ ਇੱਕ ਵਿਲੱਖਣ ਸੇਵਾ ਹੈ। ਮੈਨੂੰ ਇਸ ਤਰ੍ਹਾਂ ਲੱਗਦਾ ਹੈ ਕਿ ਜੇ ਇਸ ਨੂੰ ਪੜ੍ਹਿਆ, ਵਿਚਾਰਿਆ ਤੇ ਸਮਝਿਆ ਜਾਵੇ ਤਾਂ ਇਸ ਦੀ ਹੋਰ ਵੀ ਬਹੁਤ ਸੋਹਣੇ ਤਰੀਕੇ ਨਾਲ ਵਿਆਖਿਆ ਹੋ ਸਕਦੀ ਹੈ ਜਿਸ ਤੋਂ ਕੌਮ ਨੂੰ ਵੱਡਾ ਲਾਭ ਪ੍ਰਾਪਤ ਹੋਵੇਗਾ। ਮੈਂ ਹੋਰ ਗੁਰਸਿੱਖਾਂ ਨੂੰ ਵੀ ਹੱਥ ਜੋੜ ਕੇ ਬੇਨਤੀ ਕਰਦਾ ਹਾਂ ਕਿ ਜਿਨ੍ਹਾਂ ਦੇ ਕੋਲ ਸੋਝੀ ਅਤੇ ਸਮੇਤ ਸਭ ਵਿਦਿਆਰਥੀ ਅਜਿਹੀਆਂ ਲਿਖਤਾਂ ਤੋਂ ਲਾਹਾ ਲੈ ਸੱਕਣ। ਯਕੀਨਨ ਹੀ ਜੇ ਅਜਿਹਾ ਉੱਦਮ ਜਾਰੀ ਰਿਹਾ ਤਾਂ ਸਾਰਾ ਸੰਸਾਰ ਹੀ ਗੁਰੂ ਮਹਾਰਾਜ ਜੀ ਤੇ ਬਾਣੀ ਦੇ ਨਾਲ, ਪੁਰਾਤਨ ਪਰੰਪਰਾਵਾਂ ਦੀ ਗੋਦ ਵਿਚ ਤਰ੍ਹਾਂ ਸਮਾ ਜਾਵੇਗਾ।

ਪ੍ਰਸੰਨ ਹਿਰਦੇ ਨਾਲ...

ਗੁਰੂ ਪੰਥ ਦਾ ਦਾਸ,

ਮਿਤੀ - ੦੪ / ੦੧ / ੨੦੨੨

ਸਿੰਘ ਸਾਹਿਬ ਗਿਆਨੀ ਸੁਖਦੇਵ ਸਿੰਘ,

(ਗ੍ਰੰਥੀ ਅਤੇ ਹਜ਼ੂਰੀ ਕਥਾਵਾਚਕ - ਤਖਤ ਸ੍ਰੀ ਹਰਿਮੰਦਰ ਜੀ, ਪਟਨਾ ਸਾਹਿਬ)

## **A PREFACE FOR THE BOOK**

A wonderful work has been done by Mr. Abinash Mahapatra, regarding the Sri Sarbloh Granth Sahib Ji in his new booklet “An Analytical Research on Sri Sarbloh Granth (A Journey from the Unexplored to Explored)”. The entire research work has been compiled in a booklet, consisting thirty-six pages, which is further divided into nine chapters depicting the history of compilation of Sri Sarbloh Sahib Ji. The booklet is published by Punjabi Global Foundation, Odisha Chapter. The author is very much aware about the main subject and seems to have been fully dedicated to Sri Guru Gobind Singh Ji and his hymns. Mr. Abinash is very much able to describe the abstractness of Sri Sarbloh Bani. In it, he has explained that Samund Rishi Ji took incarnation as Sri Guru Teg Bahadur Sahib Ji and Dusht Daman Ji took incarnation as per the Hukam of Sri Akal Purkh Ji, for the protection of Sri Samund Rishi Ji and Sri Markand Rishi Ji. A long dialogue between Sri Akal Purkh Ji and Sri Dusht Daman Ji, was the main cause of origin of Sri Sarbloh Granth Sahib Ji. Sri Guru Gobind Singh Ji completed the Bani of Sri Sarbloh Granth Sahib Ji, on the bank of the holy river Godavari, where presently there is Sri Sarbloh Bunga Sahib Ji (Nagina Ghat Road), Nanded.

In this research work, Mr. Mahapatra has not only explained about Nau Nand Ji, but also the cultural aspects of Sri Sarbloh Bani have also been discussed by him very implicitly. The fifth and the sixth chapters are about the compilation of Sri Sarbloh Granth Sahib Ji where he has explained the Rags and Chhands which are used by Sri Guru Gobind Singh Ji in Sri Sarbloh Bani. He has also discussed the subject matter of Sri Sarbloh Granth Sahib Ji in brief by quoting from it. Explanation of 'Waheguru' Mantra and its Mahattam also finds place in the booklet. Efforts of the author are very appreciable because he has introduced the 12 Old Historical Birs for references and has given brief introduction of Birs. At the end of the booklet, concluding remarks are also given by Mr. Abinash for the help of readers. The language of this booklet is very simple and full of respect for Sri Guru Gobind Singh Ji. This booklet is very informative for all. In all, this is a brief introduction of the compilation of Sri Sarbloh Granth Sahib Ji. It is full of history and the subject matter of Sri Sarbloh Granth Sahib Ji. I congratulate Mr. Abinash again, for his hard work. I pray to Sri Akal Purkh Sahib Ji to bless Mr. Abinash Mahapatra for his illustrious research on Sri Sarbloh Granth Sahib Ji.

With Best Regards

Date - 28.12.2021



**Dr. Dilver Singh,**  
**Assistant Director of Youth Services,**  
**(Govt. of Punjab).**

## THE AUTHOR'S COMMUNIQUE

*Initially, I proffer my boundless gratitude at the Sacred Feet of Sahib E Ikleeel, Aalam E Raushan, Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj, who connotes to be the Sovereign of Fourteen Universes, the ship in the ocean of my life and the blaze of light in the obscurity of my stupor. He is the solitary quintessence of precision with opulence besides whom I prostrate bequeathing all my admiration. Hazur Kalgidhar Sachey Patshah Ji is the splendor of knowledge and the excellence of my mind. My Master, I am nonentity without You and hence, I bestow even my life's eventual breath at Your Lotus Feet. My veracity concedes myself as a blade of grass at the consecrated presence of my Divine Master, and hence without His benevolence this first ever research work on Sri Sarbloh Granth Sahib Ji was akin to a boundlessly strenuous divine assignment. I pray to Thee, O Rajan ke Raja, Sahib Sri Guru Gobind Singh Ji Maharaj, You are solitarily chosen of Sri Akaal Purakh to be The Master of All His Creation. Even if I compile the countless literary devices, the all-engrossing literary world will fail to narrate the praises of Your all-transcendent, heavenly, perpetual and fully contented manifestation. You are the cosmic consciousness in all beings, my last resort, my only refuge and also the auspicious beginning of my research work. You are all pervading and integrated, void of any distinction. Glancing at You, waves of love swell from within and the whole world seems to get drenched in the raptures of Your Devoutness. My Master, You are sedentary at the loftiest seat of this cosmos and the King of all Kings. Even the Ten Greek Gods and Sacred Goddesses are obeying Your Huqum (The Divine Command).*

*I extend my empathetic thankfulness to Param Sanmanyog Sachkhand Wasi Singh Sahib Gyani Hardeep Singh Ji (Mukhi of Sri Hazuri Taksal), Singh Sahib Sant Gyani Kulwant Singh Ji (Jathedar - Takhat Sachkhand Sri Hazur Abchalnagar Sahib Ji), Singh Sahib Baba Ram Singh Ji Dhupia (One of the Panj Pyare at Takhat Sachkhand Sri Hazur Abchalnagar Sahib Ji), Singh Sahib Gyani Gurminder Singh Ji Nangli, Singh Sahib Gyani Sher Singh Ji Khalsa (Ambala Wale), Singh Sahib Gyani Sukhdev Singh Ji (Patna Wale), Singh Sahib Gyani Gagandeep Singh Ji (Patna Wale) & Sant Baba Shamsher Singh Ji (Founder Chairperson - Sri Guru Nanak Dev Ji Religious & Charitable Trust) for bequeathing enormous love and best wishes for accomplishing this Panthak Mission and launching the essence of veracity through the canonic opus, Sri Dasam Bani. Even I extend my earnest gratitude to Dr. Harpal Singh Panmu (Chairperson of Guru Gobind Singh Chair at Central University of Punjab (Bhatinda)), Dr. Dilver Singh Ji (Assistant Director of Youth Services at Govt. of Punjab), Dr. Surinder Kaur Ji (Founder of Sikh Study Centre at Guru Nanak Khalsa College (Mumbai)), Sardar Ravinder Singh Ji Asha Singh Bungai (Secretary of Gurdwara Management Board at Takhat Sachkhand Sri Hazur Sahib), Gurpreet Kaur Chadha Ji (Founder President of Punjabi Global Foundation), Advocate Neena Singh Ji (Revered Advocate at Delhi High Court) & Sarbjeet Kaur Ji (Research Scholar) who saunter with me in all the phases of my life. May the magnificent grace of Akaal befall on them.*

*Abinash Mahapatra*

**Sikh Historian & Author**

**President - Punjabi Global Foundation (Odisha Chapter)**





**SHAHI SHAHENSHAH, BADSHAH DARVESH,  
JAGATGURU SAHIB SRI GURU GOBIND SINGH JI MAHARAJ**

## Chapter 1

### The Primordial Obeisance

On the seventh day from Purnmashi (New Moon) in the month of Poh corresponding to the year 1723 Bikrami (1666 A.D.), when the fluorescent moon was encircling the Nebula / the Seyfert Galaxy, a uni-quarter of the night was still enduring, the Dasvin Nanak Jyot, the embodiment of Akaal Purakh Sri Waheguru Ji descended at Sri Patna Sahib (Bihar) to illuminate the whole of cosmos in a motive to liberate His biospheric entities from the clasps of illusions & intrinsic foes, prevailing in the thought process of a Homo sapiens, permeated with penetrating prejudices. The dawn was about to be casted while the solar orb seemed to tear apart the night's blanket for rejuvenating the all-engrossing ether to convey the sincerest welcome to Esteemed King of East & The Monarch of Universe, Shahebzaada Sri Gobind Rai Ji who was born to Nauwey Patshah, Sher E Shamshir, Jagatguru Dhan Dhan Sahib Sri Guru Tegh Bahadur Ji Maharaj & Mata Gujri Ji, who was the perfect embodiment of Jagatmata and a heavenly idyllic entity permeated with endless awe-inspiring munificence.

With the radiance of Akaal Jyot, Pehli Patshah, Hazra Hazoor Jagatguru Dhan Dhan Sahib Sri Guru Nanak Dev Ji Maharaj & with a charismatic glow from the consecrated face of Zahira Zahoor Shahebzaada Gobind Rai Ji, the highest of sparkling stars as well as the moon presumed apparently to be gloomy. The luminosity of Dasvin Nanak Jyot blazed to such an aspect that even the Castor & Pollux, also the Array of Zuhr got abortive to sparkle. The demi gods and the celestial bodies rejoiced to their infinite ecstasy and praised their Master by showering the petals. The Astral Spherule presumed to mislay its magnificent exquisiteness and also Zephyrus (the Greek God of West Winds) seemed paying His obeisance at the divine feet of Shahebzaada Gobind Rai Ji. The news that Akaal Purakh Sri Waheguru Ji has bequeathed His embodiment in the family of Raajan ke Raaja, Jagatguru Dhan Dhan Sahib Sri Guru Tegh Bahadur Ji Maharaj proliferated synonymously to a wildfire and the Gur Roopi Saadh Sangat thus flocked near the abode of Salas Rai Zori for His Vision.

In this dwelling was born Shahebzaada Gobind Rai Ji whose crown of prodigious beams stemming from the annulus of glistening cascade luminescence from the east had irradiated the all-encompassing cosmos. Mata Nanaki Ji (grandmother of newly natal Shahebzaada) got supremely elated and getting imbued in heavenly ecstasy, she immersed herself in Naam Simran. To transmute the aura and ensue for Divine Intoxication, the Ragi Jatha(s) commenced the Kirtan of Asa Di Vaar attuned to the melody of musical instruments - Rabab, Pakhavaj, Jhajjar & Taus. Such enchanted ongoings were presuming for the commencement of a Divine Symphony. The scenario took a further fillip when the streets of Sri Patna Sahib bellowed with the blows of Conch, Nagara & Drums. Langar(s) were organized and the visitors were bequeathed with Kada Parsad as a blessing. It seemed as if Mother Nature along with her elements were trying to exhibit all their reverence for the King of Universe.

The entire cosmos is humming the eternal praises of Jagatguru Dhan Dhan Sahib Sri Guru Gobind Singh Ji Maharaj who is the Blazing Sun of Righteousness. As a millpond encompasses countless springing blossoms, synonymously, the hallowed lotus feet of Guru Maharaj Ji originate endless exquisiteness and magnificence in the biosphere. Zahira Zahoor,

Hazur Kalgidhar Patshah Ji is the ocean of nectar, a glimpse of whose lionize the specks of dirt. He is the bestower of paradise, the cloud of concord and the demolisher of iniquity. Under the command (Hukum) of Akaal Purakh Sri Waheguru Ji, He established the Khalsa Panth (The Panth of Akaal), the sanctuary of which transformed the essence of this mankind from Sadhu Sant to that of Sant Sipahi. By His grace, the one imbued with pessimism commence beaming as the Sun. There is none akin to Kalgidhar Patshah Ji who is the benefactor of greatest ever sacrifice (Sarbens Daani) and whose grace can transform iron (wicked) into gold (divine) as well as the Castor tree (An Atheist) into a sandalwood tree (Gur Khalsa).

The monarch of Shastar(s), the greatest of all the warriors, the greatest of all the poets and authors in this entire cosmos, Hazira Hazur Sachey Patshah Ji has granted the infinitely precious boon through His Kalam E Kamaal - Sri Dasam Bani, the edifice of Bani and Bana. The greatest poet and author in entire cosmos, Sahib E Kamaal Kalgidhar Patshah Sahib Sri Guru Gobind Singh Ji Maharaj has granted the infinitely precious boon through His Dasam Bani which prevails in “Sri Dasam Granth Sahib Ji”, “Sri Sarbaloh Granth Sahib Ji”, “Sri Prem Sunmarag Granth Sahib Ji”, “Sri Mukat Marag Granth Sahib Ji”, “Sri Prem Anbodh Granth Sahib Ji”, “Prichia” & “Sri Mangal Prakash Granth Sahib Ji”. If I ensue gliding my pen on paper to inscribe further on Hazra Hazur Sahib Sri Guru Gobind Singh Ji, the boundless admirations which are pungently germinating within me may take the shape of voluminous literatures but sauntering towards endlessness. Hence, bowing at the sacred feet of Badshah Darvesh, Hazur Dasam Patshah Ji, let us proceed towards the vital context.

***Waheguru Ji ka Khalsa***  
***Waheguru Ji ki Fateh***

## Chapter 2

### The Evolutionary Chronicle

It was in the month of August, corresponding to the year 1707 when Shahi Shahenshah, Jagatguru Dhan Dhan Sahib Sri Guru Gobind Singh Ji Maharaj caressed the soil of Sri Nanded Sahib and consecrated its aura. Amrit Dey Daate, Hazur Kalgidhar Sachey Patshah Ji resided here for a tenure of 14 months within which He precisely explained the Bani from Sri Dasam Granth Sahib Ji, authored Sri Mukat Marag Granth at Gurdwara Sri Shikaar Ghat Sahib Ji (Amdura), authored Sri Sarbloh Granth Sahib Ji at Gurdwara Sri Langar Sahib Ji (Nagina Ghat Road), renamed Sri Nanded Sahib Ji as Sri Abchalnagar Sahib Ji and above all, conferred the Eternal Gur Gaddi upon Jaagti Jyot, Zahira Zahoor, Hazira Hazoor, Sarab Kala Bharpur, Rajan ke Raja, Jagatguru Dhan Dhan Sahib Sri Guru Aad Granth Sahib Ji Maharaj.

It is noteworthy that prior to the afore stated stances, Sri Abchalnagar Sahib Ji was conferred upon with the honor of “Satyug Da Asthaan” and was generally addressed as “Gobind Nagri”. Legend prevails that on one juncture, when the purple blanket of the dawn’s twilight had casted its shadow and the rays of Sun were penetrating through the aura to dissipate the dusky mantle, Badshah Darvesh, Faiz E Noor, Sahib Sri Guru Gobind Singh Ji Maharaj was sedentary on the banks of Godavari River, encircled by Panj Pyare Bhai Daya Singh Ji, Panj Pyare Bhai Mani Singh Ji, Amar Shahid Baba Deep Singh Ji, Sanmanyog Dasam Kavi Darbari Bhai Nand Lal Ji Goya, Sanmanyog Baba Santokh Singh Ji & Sanmanyog Baba Mangal Singh Ji, where contemporarily persists Sri Sarbloh Bunga Sahib Ji.

Amidst the ongoing Gurmat Vichaar, the eminent Gur Khalsai Sant Sipahi, Param Sanmanyog Panj Pyare Bhai Daya Singh Ji probed,

*“Deena De Malik, Guru Maharaj Ji, as in Anandpur Sahib You commanded that on the eve of Dussehra, Gur Khalsa Fauj will neither mold any idol of Ravan, nor will ensue for the burning of it. Rather, Your Huqum was bequeathed upon us to perform the Shastar Pooja. Please bless us, O Master of the Universe with a Huqum which we should adhere to on the eve of Bandi Chor Divas / Diwali / Deep Mala”.*

Subsequently, Bhai Mani Singh Ji probed the underneath lines,

*“Guru Sahib Ji, according to the Sanatan Matt, there prevails 4 Varan (Castes), 4 Mazhab (Religions) & also variance in opinions while celebrating the religious commemorations. Sachey Patshah Ji, would we too proceed for tiding our abodes and worship Goddess Lakshmi adorning the Puja Asthaan with Gold, Silver and other jewels?”*

Heeding to such queries, the ever-resplendent face of Peer O Murshid, Badshah Darvesh, Sahib Sri Guru Gobind Singh Ji Maharaj was intensified with a Deific Smile which was indicative that something auspicious is about to emanate. Admiring and adhering to the command (Huqum) of Akaal Purakh Sri Waheguru Ji, Hazur Sachey Patshah Ji voiced,

*“My Khalsa is meant for praising only the Akaal. Neither they will worship Maya, nor to the Lachmi. Rather, on the eve of Bandi Chor Divas / Diwali / Deep Mala, my Khalsa will adore to ‘Sri Maya Lachmi’, the eternal omnipresent who connotes to be the perpetual creator, sustainer & demolisher of this all-engrossing cosmos”.*



The awe-inspiring words of Noor E Elahi, Shahi Shahenshah Hazur Kalgidhar Sachey Patshah Ji were profoundly astounding not only for Gurmat Martand, Khalsai Sant Sipahi, Bhai Mani Singh Ji but also synonymous for all others contemporarily present at the stint. Ultimately, Mahan Gurmat Vidwaan, Panj Pyare Bhai Daya Singh Ji and Mahan Amar Shahid, Kalam - Shastar Dey Qalandar, Amar Shahid Baba Deep Singh Ji probed,

*“Rajan ke Raja, please have mercy on us in comprehending the meaning of Your Celestial Emunciation (The Elahi Huqum).”*

Heeding to the implorations, the Master of the Universe, the ever-benevolent omnipresent Master bequeathed His empathy on His Gur Khalsa(s) and thus, articulated the underneath,

*“Lachmi connotes to the wife of Vishnu Ji, whereas the name of Maya has been conferred upon the evolving power of this Universe. On the contrary, the title Sri is conferred either on Master / Monarch as a symbolic depiction of bestowing empathetic reverence”. In simple terms, my Khalsa will adore to the Master of Maya as well as of Lachmi, i.e., Sri Akaal Purakh Sahib Ji. Hence, there will never persist any dearth of Ann (Nourishment) and Dhan (Prosperity). On the eve of Deep Mala, my Khalsa will sing the praises of Eternal Mahaakaal in the form of ‘Sri Maya Lachmi Stotar / ‘Ustat Sri Maya Lachmi Jiu Ki’.*

The joys of Gur Sikhs were boundless subsequently heeding to such words as an articulation from Dasam Patshah Ji. Blobs of tear imbued with ecstasy commenced gliding from their eyes as the Monarch of the Cosmos was Himself manifesting the conducts of getting the commemorative events celebrated. The vibrant Jaykara of the Gur Khalsa(s) bellowed to slash apart the misfortunes persisting in the whole of ether. The spheres of solar system, flora, including the elements of all-engrossing heavens seemed to ballet attuned to the admirations for Faiz E Noor, Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj. Post to a few jiffies, Sanmanyog Bhai Daya Singh Ji, Sanmanyog Bhai Mani Singh Ji and Amar Shahid Baba Deep Singh Ji managed to compile a set of Sialkot Folio(s) with pen and implored,

*“Shahenshah E Aalam, Kalgidhar Sachey Patshah, please bequeath Your clemency by voicing Sri Maya Sri Maya Lachmi Stotar / ‘Ustat Sri Maya Lachmi Jiu Ki’ which we can inscribe being Your Likhaari (Writer) & circulate it amidst the Gur Khalsa Panth.”*

Heeding to their prayers, the sovereign of hearts, Zahira Zahoor, Hazur Kalgidhar Sachey Patshah Ji magnanimously retorted the underneath line,

*“Gurmukh Pyareo (My Beloved Gur Sikhs), today I am going to manifest the alike Sri Maya Sri Maya Lachmi Stotar / ‘Ustat Sri Maya Lachmi Jiu Ki’ with which I had offered my devotions to the magnificent timeless Saroop of Eternal Mahaakaal at Hemkunt.”*

The words of Akaal from the voice of Dasam Patshah Ji then commenced to get emanated. Post uttering “Ustat Sri Maya Lachmi Jiu Ki”, it was perceived that the whole of this composition encompasses a countable number of 322 Chhand(s) along with 106 Padd (Verses). Henceforth, Guru Maharaj Ji also proclaimed that this exact Bani should be recited during the ambrosial hours (Amrit Vela) on the eve of Deep Mala along with Nitnem in the alike aspect of Jaitshri ki Vaar (Bani articulated by Saheedan E Sartaj, Panjve Patshah, Jagatguru Dhan Dhan Sahib Sri Guru Arjan Dev Ji Maharaj. The utmost integral juncture upsurged when Sri Nau Nand Ji (the Nine Partisans of Sri Guru Brahmanand Ji) arrived at the spot. The all-pervading, ever compassionate / benevolent Master, Sahib E Kamaal Sachey



**THE PURATAN BUILDING OF**  
**SRI SARBLOH BUNGA SAHIB JI, NANDED.**  
*(Photo Courtesy - Veer Gurpreet Singh, Kolkata)*





**THE PARKASH OF SRI AAD MAHARAJ, SRI DASAM  
MAHARAJ & SRI SARBLOH MAHARAJ JI AT**

**SRI SARBLOH BUNGA SAHIB JI, NANDED.**

*(Photo Courtesy - Veer Gurpreet Singh, Kolkata)*

Patshah Ji articulated the underneath inscribed lines which had a very significant impact on the adherers. Hazira Hazur, Kalgidhar Sachey Patshah Ji enunciated,

*“Come Nau Nand Ji (the nine sages), I was expecting your existence. Please hand over my possession as the juncture to unearth the delightful personification has emanated.”*

The Nau Nand Ji bowed in intense reverence at the sacred lotus feet of Hazira Hazur Kalgidhar Dashmesh Pita Ji and proffered a handwritten manuscript encompassing numerous sets of Sialkot Ang(s). Glancing at their eccentric outlook, Satkaaryog Bhai Daya Singh Ji sought their identifications from Badshah Darvesh, Jagatguru Dhan Dhan Sahib Sri Guru Gobind Singh Ji Maharaj, to which He retorted that the Nau Nand Ji will themselves deliver their credentials. The curiosity within the spectators alike Gur Khalsa Ji was on its untouchable peak of extremities. The anxiousness commenced to glare on their face and the aura was imbued in such a state of tranquil which was deceptive that even the elements of nature were in reflective eagerness to heed to Deific Dialogues from Sri Nau Nand Ji.

Sri Nau Nand Ji stated that Hazur Kalgidhar Sachey Patshah Ji is Chatur Yugi Sant Sipahi and an Eminent Tapaswi (A Magnificent Sage) who used to perform strenuous contemplation with them on banks of Godavari River at Gobind Nagri. Legend prevails that while Devi Durga was destroying the evil forces, i.e., the Asura(s), there upsurged an era when she could not face them long and hence decided to get concealed in the Samundri ki Parbat / Sri Hemkunt Sahib. The Asura(s) in search of Devi Durga reached on the mountain and acknowledged Rishi Markand and Rishi Samund (the previous life of Sher E Shamshir, Nauwey Patshah Ji) immersed in profound contemplation. The devils woke them from the state of Divine Ecstasy and uttered abuses for Devi Ji, probing her existence.

When both the Rishi(s) resisted to reveal the concealing state of Devi and condemned the offensive intones used against her, the monstrous evil forces ultimately dogged of slaughtering them. Without thrifting a solitary jiffy, both the Rishi(s) began earnestly praying their only Savior, i.e., The Eternal Mahaakaal, under whose Huqum, Rishi Samund exorcised his sitting mat made of lion's skin and thus emerged “Dusht Daman”. He was the same sage who used to perform contemplation with us at Gobind Nagri. Post attaining orders from Rishi Samund, Dusht Daman chopped the evil armies amounting to nearly 45 Padam\*. Subsequently accomplishing his mission, the Divine Embodiment retraced back to his Master, Sri Waheguru Ji where both had a very wide-ranging conversation on all the avatars.

Commencing from the evolution of this Universe, the confrontations that occurred with the Evil Spirited Asura(s) for which innumerable incarnations manifested and also including the descendancy of Sri Sarbloh Avtar for the establishment of righteousness was wholly described by the Eternal Mahaakaal to Dusht Daman which he got inscribed and compiled them in the form of a Pothi Sahib. When the Huqum emanated for Dusht Daman to subsequent towards Hemkunt Parbat and commence rigorous contemplation, the demolisher of evils thus emerged, handed over his inscribed Pothi Sahib to Guru Brahmanand Ji and thence got disappeared. The linguistic & the interpretation was so profound / arduous that it required to get elucidated by the strenuous exertions of Sri Guru Brahmanand Ji.

Also, during this stint, the transformation of entitlement, Gobind Nagari to Nanded was revealed. Legend prevails that the abuses conferred upon Mahadev by Daksh Prajapati, it was an unbearable instance for Devi Sati. To preserve the honor of her spouse, she jumped



into the Havan Kund and when Mahadev got to hear this news, he seemed to get broken into countless fragments. Out of rage, he kicked Nandi the bull who got blown from Kailash Parvat and fell at Gobind Nagari. The Nau Nand(s) served him with great care and reverence which lasted for an epoch of 6 months on the banks of Godavari River (where flown the milk instead of water). Since then, this province / realm got to be addressed as Nanded, i.e., it got renamed post to the inheritance in of Nandi, the dearest bull of Mahadev Ji.

On the contrary, the enlightenments of the Divine Inscription as bequeathed by Guru Brahmanand Ji were penned by Sri Saraswati Nand Ji and Sri Shukra Nand Ji. Afterwards realizing this Divine Assignment, Sri Guru Brahmanand Ji voiced,

*“Although the stint of my departure has come, you the Nau Nand have to endure your headway for Spiritual Evolution till Kalyug. The Eternal Timeless will Himself manifest in the form of Sahib Sri Guru Nanak Dev Ji Maharaj at Punjab, in whose tenth form will descend Dusht Daman as Sahib Sri Guru Gobind Singh Ji Maharaj. When this soil gets caressed by His Feet, He Himself will seek His possession from you”.*

Thus, it is since that epoch of Satyug, the Nau Nand(s) were waiting for the Divine Manifestation of Badshah E Aalam, Humla Faiz E Noor, Jagatguru Dhan Dhan Sahib Sri Guru Gobind Singh Ji Maharaj to proffer His consecrated possession. Amidst such insightful dialogue, hours got surpassed deprived of someone’s acquaintance. Shorn of getting a single jiffy nullified, the Sarbloh Akali Bani begun to transferal in the voice of Zahira Zahoor Sachey Patshah Ji which took the shape of Five Chapters (Adhyay) in Sri Sarbloh Granth Sahib Ji. Besides Gurdwara Sri Langar Sahib Ji where Guru Maharaj Ji recited the Bani, contemporarily stands Sri Sarbloh Bunga to commemorate this Divine Insignia. The subsequent chapters will precisely reflect on the contents & contexts of Sri Sarbloh Granth Sahib Ji.

***Waheguru Ji ka Khalsa  
Waheguru Ji ki Fateh***

## Chapter 3

### Dusht Daman to Guru Gobind Singh

On a comparative analysis of Sri Dasam Bani and all other Religious Scriptures prevailing since the time immemorial, it can be indubitably perceived that Faiz E Noor, Kalgidhar Sachey Patshah, Sahib Sri Guru Gobind Singh Ji Maharaj is the solitary celestial embodiment, ever manifested in this cosmos who has penned the annals of His preceding birth. Some Missionary Gur Nindak(s) do often misquote the underneath penned Gur Shabad Bani to furnish their cheapest insights for ascending unfeasible opinions,

***“The self is ignorant of its parents and from where it has sprouted”.***

(Raag Gauri Chhetti Mahela 1, Ang 156, A.S.G.G.S.)

These semi baked mindsets should lest be cognizant of the fact that the afore cited Shabad Bani has been inscribed in context to the perceptions of a Homo sapiens and not for Akaal Nanak Jyot (The True Guru). Hence, in Zahira Zahoor, Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj, Hazur Sachey Patshah Ji has also specified the beneath,

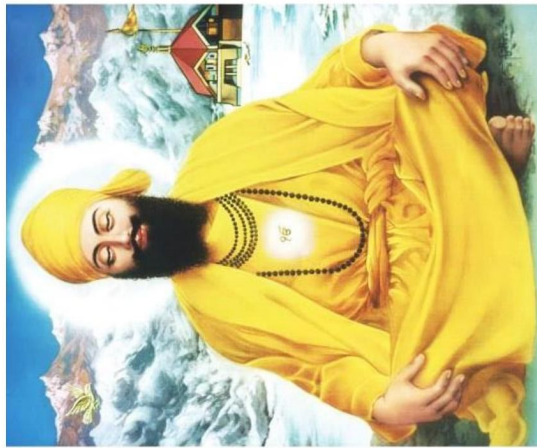
***“Nothing is beyond the perception of True Guru as He is the one who perceives, ensures & identifies”.***

(Raag Majh Mahela 3, Ang 123, A.S.G.G.S.)

The afore mentioned insights bequeath upon those who acknowledges the Guru Sahiban to be a Human entity who has also been clasped in the clutches of Kaal (Birth & Death). He / she fails to concede the boundless magnitude of Elahi Noor and hence, goes on comparing the self with Guru Sahiban. Nothing is beyond the limits of Badshah Darvesh Sahib Sri Guru Gobind Singh Ji Maharaj, rather He Himself is inestimable. He Himself is Parmeshwar and the Lord of all ages. In His Kalam E Kamaal, Sri Dasam Granth Sahib Ji, under the title of Sri Bachittar Natak, Zumla Faiz E Noor, Shahi Shahenshah Sahib Sri Guru Gobind Singh Ji Maharaj Himself reveals His journey from Hemkunt Parbat to Sachkhand and from Sachkhand to Sri Patna Sahib which can be aptly demarcated as “The Expedition from Dusht Daman to Sahib Sri Guru Gobind Singh Sachey Patshah” / “The Awwal Elahi Safarnama”.

Daawar E Afaq, Sahib Sri Guru Gobind Singh Ji Maharaj reveals that He was on an intense contemplation on the Hemkunt Parbat where the Pandav(s) performed divine penances and is also known as Sapt Shring as countable no. of seven peaks endure covered with hoar frost. The intensity of such a profound contemplation, reflecting only upon the Mahaakaal (the timeless entity) had ensued further towards His unison. Hazur Sachey Patshah Ji pens that His Father, Sher E Shamshir Jagatguru Sahib Sri Guru Tegh Bahadur Ji Maharaj and His Mother, Mata Gujri Ji too had performed meditation(s) on the Incomprehensible Lord and thus bestowing boundless clemency upon them, the command for His manifestation in the dark age of Kalyug as Dasvin Nanak Jyot got befallen. The Master of the Universe had no yearning of getting descended and had the only crave for Akaal's Lotus Feet.

Akaal Purakh Sri Waheguru Ji then commanded His will by voicing that during the evolution of Universe, He germinated ignominious and awful ogres but those sauntered



towards the path of atrocity deserting the laws of nature and worship of Perpetual were destroyed by the Demi Gods / Goddesses originating amidst Him. These Avtar(s) too engrossed themselves in the reverence of supremacy and proclaimed themselves to be Invincible. Mahadev adorned himself with the title of Achyut (Void of Splotch), Vishnu got entitled as Superlative and Brahma proclaimed himself as Parbrahm but one could neither comprehend, nor establish the supremacy of the Ageless. Even the Eight Sakshi(s), who were germinated to equip the symbolic representation of Akaal's sovereignty considered themselves as Ishwar and the sages descended bequeathed own stream despite that of deific.

None could apprehend the Elahi, rather propagated discord, antagonism and egotism. Considering Dharmaraja as the Ultimate Archetypal of Uprightness, countless confer fear of him in their actions, some worshipped fire, some to the Lordship of Water, some worshipped stones while some started adhering to the Hypocritical Sages & Brahmins. Those followed the Four Veda(s) authored by Brahma were crumpled under the mountains of adversities & miseries, while those abandoned them emanated as the worthy children of Ether's Monarch. Dattatray, Gorakh Nath & Ramanand manifested as Avtari Purush but instead of flourishing the trajectory towards the True Lord, they directed to possess elongated nails on their fingers and entwined hairs on their head, turned great kings as their partisans, wear rings in their ears & adorn necklace of wooden beads as a mark of celestial fruitions.

Even under the Huqum (Command) of Akaal Purakh Sri Waheguru Ji, Prophet Muhammad was manifested to preach Dastan E Elahi (The Pathway to True Lord), nonetheless He was made the Master of Arabia and didn't give the True Name. Originating his own religion and circumcised all the kings. The all-engrossing cosmos was in a state of dereliction, thus getting clasped amidst the manacles of predominant prejudices & carnages. The discrepancy of economical background implied to be a causative agent of societal discernment, the definition of religion got embarked in terms of casteism, beliefs and faith, the endless truth was apparent of getting crushed under the tyrannical myths of human perceptions & the democratic rule was on its threshold of extinction under Dictatorships. Heeding to the excruciating lamentations of Mother Nature, thus, the Akaal Nanak Jyot manifested on cosmos.

Post to the afore cited vivid revelation, the Omnipresent, Ageless, Eternal True Lord, Akaal Purakh Sri Waheguru Ji articulated,

*"Dusht Daman, I concede you as my son and do hereby assign for the propagation of Panth by handing over the keys of my treasure. Emanate yourself as Dasvin Nanak Jyot for the spread of righteousness and retrace people from their steps of wicked gambles".*

Dashmesh Pita Ji earnestly prayed,

*"Rajan ke Raaja, the Panth shall prevail only by Thy succor."*

Thus, from Sri Bachittar Natak Granth of Sachey Patshah Ji's blissful Kalam E Kamaal, Sri Dasam Granth Sahib Ji, the chronological transformation of Dusht Daman to Sri Guru Gobind Singh Ji Maharaj under the Akaal's Huqum gets insightfully inferred.

***Waheguru Ji ka Khalsa***

***Waheguru Ji ki Fateh***



## Chapter 4

### Rishi Samund & Nauwey Patshah Ji

Just besides Gurdwara Sri Guru ka Mahal, Sri Anandpur Sahib (Punjab), currently prevails Gurdwara Sri Bhora Sahib. The splendid Sikh Chronicles are suggestive that at this place there was an underground Thara Sahib, where Sher E Shamshir, Hazur Nauwey Patshah Ji used to contemplate for hours and recite the Holy Shabad. This was revealed by Zahira Zahoor Jagatguru Dhan Dhan Sahib Sri Guru Tegh Bahadur Ji Maharaj Himself when a Devout Sikh probed Him about the significance of the respective realm and its connection to Him. In retortion, Sagal Srisht Di Chadar, Nauwey Patshah Ji voiced the beneath,

*“I have contemplated for thousands of years at this basement while I was Rishi Samund in my previous incarnation. Rishi Markand used to accompany me for this Divine Mission. For the consecrated vibration, this place is still intact and hence, it has become an implicated part of my lifetime”.*

Some missionary Guru Nindak(s) may imply all such stances to be Brahmanwaad / out of the Gur Sikhi Context, for which they may ensue to adhere the cheapest of their mindsets for misquoting the Shabad Gurbani / may question the authenticity of Sri Aad Bani as well. Hence, as a slap onto their ugly faces, I hereby quote the underneath Gur Shabad Bani from Jaagti Jyot, Zahira Zahoor, Hazira Hazoor, Sarab Kala Bharpur, Jagatguru Sahib Sri Aad Guru Granth Sahib Ji Maharaj, the solitary epitome of clemency & veracity.

ਅਪੇਬੀਜੀਅਪੇਹੀਖਾਹੁ ॥ ਨਾਨਕਹੁਕਮੀਆਵਹੁਜਾਹੁ ॥੨੦॥

*The mankind will bear the respective fruits from what they sow and harvest. O Nanak, it is only by the command of Eternal Akaal, that we emanate and get entangled in the theology of re-embodiment.*

(Sri Japji Sahib, Ang 4, A.S.G.G.S.)

ਅੰਧੁਲੈਨਾਮੁਵਿਸਾਰਿਆਮਨਮੁਖਿਅੰਧਗੁਬਾਹੁ ॥ ਆਵਣੁਜਾਣੁਨਚੁਕਈਮਰਿਜਨਮੈਹੋਇਖੁਆਹੁ ॥੩॥

*The unsighted has elapsed the Name of the True Perpetual Lord. The Manmukh(s) are prevailing in sheer obscurity. Hence, their emanating and departing in the phenomenon of rebirth do not culminate.*

(Raag Shree Mahela 1, Ang 19, A.S.G.G.S.)

ਬਿਨੁਸਬਦੈਅੰਤਰਿਆਨੇਰਾ ॥ ਨਵਸਤੁਲਹੈਨਚੁਕੈਫੇਰਾ ॥

*Deprived of the Divine Shabad, in the intrinsic kernel of human heart, there prevails only dimness. The gem of blessings (Kirpa) is not accomplished and thus, the system of re-embodiment endures frequently.*

(Raag Majh Mahela 3, Ang 124, A.S.G.G.S.)

ਅਨਕਉਮੇਰੀਆ ॥ ਵਿਚਿਘ੍ਰਮਨਘਿਰੀਆ ॥੨॥

*There are persisting innumerable emotional attachments which connotes only to the feature of delusions. They consequent in imbibing the corporeal into the tremendous twirl of reincarnation.*

(Raag Bihagra Mahela 5, Ang 537, A.S.G.G.S.)





**Rishi Samund & Nauwey Patshah, Sahib Sri Guru Tegh Bahadur Ji Maharaj**

ਨਿੰਦਾਕਰਿਕਰਿਬਹੁਤੁਵਿਗੁਤਾਗਰਭਜੇਨਿਮਹਿਕਿਰਤਿਪਇਆ ॥  
ਪੁਰਬਕਮਾਣੇਛੇਡਹਿਨਾਹੀਜਮਦੁਤਿਗ੍ਰਾਸਿਓਮਹਾਭਇਆ ॥੨॥

*Smearing others, the race of humanoid gets absolutely ruined. As the outcome of prior actions, the mankind remains entrusted to the womb of re-embodiment. The superlatively atrocious Herald of Bereavement shall seize at the end as the past actions never subsequent to be ineffective.*

(Raag Ramkali Mahela 5, Ang 900, A.S.G.G.S.)

The best method to perceive any aspect / content pertaining to Sri Dasam Bani is to realize its kernel in context to Sri Aad Bani. Jagatguru Sahib Sri Aad Guru Granth Sahib Ji Maharaj Ji is the treasure trove of boundless wisdom and is akin to a Celestial Encyclopedia which not only encompasses the all-engrossing universal certainty / spiritual edification, but also is intensely imbued with the cosmology and cosmogeny of the whole ether. Every trait of a human life has its kernel concealed in the profound crux of Sri Aad Bani. Hence, the Eternal Akaal Nanak Jyot, Jagatguru Sahib Sri Aad Guru Granth Sahib Ji Maharaj is the solitary manifestation of The Ageless Mahaakaal, i.e., Sri Waheguru Ji Maharaj. Thus, it is evidentially proven that those who denigrate Sri Dasam Bani do also deprecate Sri Aad Bani.

Therefore, it gets evidentially confirmed that those upsurging hullabaloo based on such leitmotifs behold a cheapest level of perception which ensues contradictory to the Gurmat Philosophy. For a Sikh, there prevails nonentity superior than Bani and thus, these Missionary Gur Nindak(s) can indubitably be demarcated as the traitors of the Panth. These turncoats who sprout venom against Sri Dasam Bani, raise probes on Sri Aad Bani, misinterpret the elucidations and the Gur Sikhi Concepts do neither possess any connexion with me nor with any Hazuri / Nihang Singh. We boycott these self-acclaimed fiddle Parcharak(s) / Scholars and also urge at your end to saunter for the same to keep intact the dignity of Gur Khalsa Panth by strictly adhering to the solitarily prevailing genuine, Hazuri Sikh Rehat Maryada.

***Waheguru Ji ka Khalsa***

***Waheguru Ji ki Fateh***

## Chapter 5

### The Cultural Aspects of Sri Sarbloh Bani

In Sri Sarbloh Granth Sahib Ji, there are over-all 4361 Padd (Stanzas) inscribed under Five Chapters / Adhyay. In the First, Second, Third and Fourth Adhyay, Hazur Kalgidhar Sachey Patshah Ji describes the several wars fought amidst the Devi - Devta(s) & the demons for instilling the spirit of a combatant (Bir Ras) and thus keeping intact the pivoted basics of Sikh Theology, i.e., Sant Sipahi phenomena. Guru Maharaj Ji chronologically portrays the manifestation of Huqum through which the magnificent powers were bequeathed upon the demi gods and goddesses but when they imbued in the perception of considering themselves to be Eternal, all their supremacies implied to be in a state of futility. But it is essential that one needs to have an expansion of thought process for deep grasp.

For an instance, in all these four chapters, the warrior essence of Chandi has been reflected. Some Missionary Guru Nindak(s) may claim that this Granth cannot be authored by Dasam Patshah Ji for such a leitmotif. Rather, these individuals should comprehend the fact that such themes in the writings of Guru Maharaj Ji implies to various spectrums which is beyond the apprehension of a human mindset. Initially, the implication of Chandi signifies the women empowerment and also, during that stint, the Indian Beliefs and Customaries worshipped Chandi as the Creator, Preserver and Destroyer thus, befooling the mankind with the weapons of Tantra, Siddhi and Hypocrisy. Hence, this concept was refrained by Dashmesh Pita, thus proving that Chandi too is akin to Kaal and not to Akaal.

Also, in some portions the word “Bhavani” as well as “Bhagauti” are used, the implication of which is abundantly misused to defame the pen of Kalgidhar Sachey Patshah Ji. The Guru Nindak(s) portray these terms to be of Devi. However, these ill minded vermin should lest be clear in their fundamentals prior impending their comments. The term “Bhavani” refers to the germinating power of this universe (*Srisht Mein Paidaa Karan Waali Shakti*), i.e., Akaal Purakh Sri Waheguru Ji and according to the Mahankosh by Bhai Kahan Singh Ji Nabha, the word Bhagauti stands for dual leitmotifs, i.e., *Shastar (Weapon) & Parmatam ki Bhagti Karna* (Adoring the only Eternal, Mahaakaal Sri Waheguru Ji). Hence, it gets evidentially proven such baseless claims act as a means to rise baseless uproars.

In the last chapter (Panjva Adhyay), Zahira Zahoor, Badshah Darvesh Sahib Sri Guru Gobind Singh Ji Maharaj reveals the manifestation of Sri Sarbloh Avtar at Jagannath Puri and describes His magnificent form in front of whom not only bowed the entire cosmos, but also did Brahma, Vishnu and Mahesh. Under the Huqum of Akaal Purakh Sri Waheguru Ji, the Sarbloh Avtar descended to demolish all the evil forces, whose each hair as well as organ served as an armament. Aftermath, Hazur Kalgidhar Sachey Patshah Ji has deliberately elucidated the significance of Sri Waheguru Mantar, the implication of Khalsa, the concept of Gur Gaddi in Sikhi and has also recited the glories of Badshah E Aalam Sahib Sri Guru Nanak Dev Ji Maharaj which will be reflected in the subsequent lines.

If precisely analyzed, one can make out that in Sri Sarbloh Granth Sahib Ji, the multi linguistic excellency of Hazur Kalgidhar Sachey Patshah Ji has been evidentially proven. Shahi Shahenshah, Sahib Sri Guru Gobind Singh Ji Maharaj has authored this specific Granth Sahib



in Sanskrit, Arabic, Urdu, Hindi, Punjabi, Pashto, Persian and many more languages. Also, this Granth proves the infinite depth of Guru Maharaj Ji's whole inclusive unimaginable treasure trove of wisdom in all fields, be it be Music, Poetry, Ayurveda, Pingal and Warfare Excellencies. The most important aspect of this Granth relies in the fact that no. of Religious Literatures produced priorly (Quran, Bible, Upanishad, Gita, Ramayana, Mahabharat, Aad Sri Guru Granth Sahib Ji, Sri Dasam Granth) are reflected in this.

The musical excellence of Dasam Patshah, Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj is universally unparalleled and is beyond the acumens of worldly ruminations. The Gurmat Sangeet had major revolutions under His massive benediction when innovative modes of Kirtan Technique and newly designed instruments by Him were introduced into the Gur Shabad Kirtan Maryada. The Darbar of Badshah Darvesh Sahib Sri Guru Gobind Singh Ji Maharaj was engrossed with the words of the poets and the melodies of the musicians. Shahi Shahenshah Hazur Sachey Patshah Ji also modified the musical apparatus "Tavoos" to "Dilruba" which was designed by His Grandfather, Miri Piri Dey Malik, Noor E Badshahi Paigambar, Jagatguru Sahib Sri Guru Hargobind Ji Maharaj.

The word "Dilruba" has its evolution from Arabic the English Translation of which connotes to "Enchanting" and hence this musical instrument abetted in conferring a very fascinating insight upon the Kirtan Chowki of Gurmat Sangeet. The musical apparatus "Dilruba" is architecturally fretted bowed embellished with a parched resonating chamber and a horizontal fingerboard. Persisting in the group of Tat Vadya, i.e., stringed instruments, it comprises of four main metal strings, twenty sympathetic strings in consort with nineteen elliptical frets which are played with a horse hair bow. To one side being played a major instrument in Gurmat Sangeet, it was and still also is played as solo and accompanying musical stand by prominent artists in realms of Indian Classical Music.

Post scrutinizing the historical annals of Shahi Shahenshah Kalgidhar Sachey Patshah Ji, it has been perceived Bhai Saddu and Bhai Maddu were amongst the notable / prominent Raagi(s) of the Dasam Kirtan Darbar. Adhering to the organizational prearrangement of Hazur Kalgidhar Patshah Ji's Kirtan Chowki, one can perceive and define it to be a melodic symposium. Legend also prevails that Badshah Darvesh, Zahira Zahoor Jagatguru Dhan Dhan Sahib Sri Guru Gobind Singh Ji Maharaj performed Kirtan at Sri Paonta Sahib, at Sri Anandpur Sahib, on the river banks of Sirsa River (even at the age of 11) and at Sri Abchnagar Sahib Ji (Nanded). The Darbar of Sarb Kala Bharpur, Dasam Patshah Ji was imbued with unrivalled intellectuals and academicians of innumerable expanded features.

The protuberant musical instruments being played at the Kirtan Chowki of Dasam Darbar includes Pakhavaj, Rabab, Sarangi, Saranda, Israj, Cymbals, Trumpet, Kettledrum, Lute, Jori, Tanpura and Dilruba. At times, the combatant conch (Shank) was also blown while performing the Kirtan of Bir Rass Bani. Whenever such melodic symposium commenced in the Darbar of Rajan ke Raja, Dasam Patshah Ji, the soothing breeze of bliss and harmony would whisk the essence of love, prosperity and the spirit of razing down all the tyrannical substituents prevailing in the cosmos. Every solitary module of earthly landscape was apparent of performing ballet attuned to the melodies of Dasam Kirtan Darbar. The intones of the Raagi was subsequently accompanied with ballads of feathery fellow.

**Some Edifying Facts of Sri Sarbloh Granth Sahib Ji are portrayed in the succeeding pages.**

Above all, the Bani of Nine Guru Sahiban along with those of Bhagat Sahiban as well as of Bhatt Vahiya(s) incorporated in Jagatguru Sahib Sri Guru Aad Granth Sahib Ji Maharaj under a series of 62 Raag(s) and 17 Ghar (Taal). It has been perceived that synonymous to the preceding Guru Sahiban, Hazur Kalgidhar Sachey Patshah Ji has also composed His Poetic Shabad(s) / Bani(s) in Sri Dasam Granth Sahib Ji and Sri Sarbloh Granth Sahib Ji attuned to various Raag(s). Post to an intense scrutinization, I observed there are an all-inclusive of 21 Raag(s) in Sri Dasam Granth Sahib Ji whereas, there prevails 174 Raag(s) in Sri Sarbloh Granth Sahib Ji. Pertaining to the main context of this write up, only the Raag Diversification of Sri Sarbloh Granth Sahib Ji will be precisely deliberated underneath.

### **The 38 Raag(s) in Adhyay 1 -**

- |                          |                        |
|--------------------------|------------------------|
| 1. Raag Sarang           | 20. Raag Natt Narayan  |
| 2. Raag Gaudi            | 21. Raag Kafi Natt     |
| 3. Raag Bhairav          | 22. Raag Natt          |
| 4. Raag Ramkali          | 23. Raag Mali Gauda    |
| 5. Raag Gujri            | 24. Raag Kanada        |
| 6. Raag Devgandhari      | 25. Raag Kalyan        |
| 7. Raag Prabhati         | 26. Raag Maru          |
| 8. Raag Dhanashri        | 27. Raag Paraj         |
| 9. Raag Bilawal          | 28. Raag Kedar         |
| 10. Raag Suhi            | 29. Raag Sorath        |
| 11. Raag Tilang          | 30. Raag Jayajwanti    |
| 12. Raag Shree           | 31. Raag Tukhari       |
| 13. Raag Majh            | 32. Raag Bihagra       |
| 14. Raag Gaudi Purbi     | 33. Raag Bihagra Adan  |
| 15. Raag Gaudi Bairagini | 34. Raag Bihagra Malwa |
| 16. Raag Gaudi Chheti    | 35. Raag Jaitshri      |
| 17. Raag Asa             | 36. Raag Bhairavi      |
| 18. Raag Asa Kafi        | 37. Raag Todi Talana   |
| 19. Raag Ashawari        | 38. Raag Gond Bilawal  |

### **The 15 Raag(s) in Adhyay 2 -**

- |                         |                        |
|-------------------------|------------------------|
| 1. Raag Sarang          | 5. Raag Hamir          |
| 2. Raag Sarang Kafi     | 6. Raag Gambhir        |
| 3. Raag Sarang Padhtaal | 7. Raag Kumbh          |
| 4. Raag Sarang Khadpadi | 8. Raag Malhar Malhari |



9. Raag Malhar Bhairav
10. Raag Malhar Sangiti
11. Raag Malhar Sangeet Bhalana
12. Raag Malhar Tribhangi

13. Raag Malhar Padhtaal
14. Raag Malhar Chounkhadi
15. Raag Malhar Shyam

### **The 2 Raag(s) in Adhyay 3 -**

1. Raag Basant
2. Raag Basant Hindol

### **The 6 Raag(s) in Adhyay 4 -**

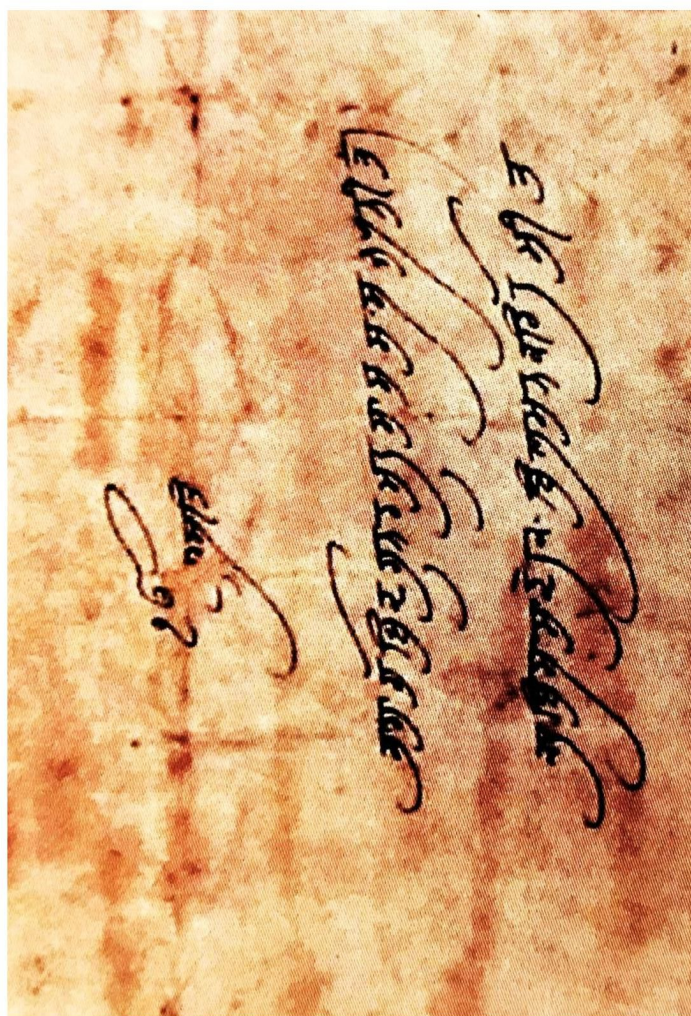
- |                                   |                            |
|-----------------------------------|----------------------------|
| 1. Raag Malkauns Bhailangi        | 4. Raag Malkauns Megh Mala |
| 2. Raag Malkauns Bhailangi Rekhta | 5. Raag Dadar              |
| 3. Raag Basant Malhari            | 6. Raag Deepak Carnatic    |

### **The 111 Raag(s) in Adhyay 5 –**

- |                       |                          |                          |
|-----------------------|--------------------------|--------------------------|
| 1. Raag Harath        | 22. Raag Sandhur         | 43. Raag Jal Dhara       |
| 2. Raag Deepak        | 23. Raag Saras           | 44. Raag Bairapar        |
| 3. Raag Disakh        | 24. Raag Ahiri Rangprabi | 45. Raag Bibhaas Titaala |
| 4. Raag Madhu Madhey  | 25. Raag Ramhiri Hindwi  | 46. Raag Gajpar          |
| 5. Raag Terwey        | 26. Raag Ahiri Gujri     | 47. Raag Kamod           |
| 6. Raag Bilawali      | 27. Raag Ahiri Guareri   | 48. Raag Rama            |
| 7. Raag Bangalam      | 28. Raag Devkari         | 49. Raag Sindhwi         |
| 8. Raag Banguli       | 29. Raag Kacheli         | 50. Raag Megh            |
| 9. Raag Amlekhi       | 30. Raag Pat Manjari     | 51. Raag Jabli Dhar      |
| 10. Raag Lalit        | 31. Raag Kamodi          | 52. Raag Hindol Bilasi   |
| 11. Raag Gandhari     | 32. Raag Kalanka         | 53. Raag Dadra           |
| 12. Raag Shruti       | 33. Raag Kuntal          | 54. Raag Tetaala         |
| 13. Raag Masat Ang    | 34. Raag Bhaskar         | 55. Raag Aadha Jagla     |
| 14. Raag Gondkari     | 35. Raag Chandra Bimb    | 56. Raag Darbari Punyaki |
| 15. Raag Mewara       | 36. Raag Saras Baan      | 57. Raag Kafi            |
| 16. Raag Prabal Chand | 37. Raag Kamla           | 58. Raag Faakta          |
| 17. Raag Kaushak      | 38. Raag Kamal Biyogi    | 59. Raag Bhoupali        |
| 18. Raag Kaubhara     | 39. Raag Champak         | 60. Raag Chautala        |
| 19. Raag Khaukhat     | 40. Raag Maglan          | 61. Raag Dhrupad         |
| 20. Raag Tai Langi    | 41. Raag Kusam           | 62. Raag Bibhaas Titaala |
| 21. Raag Bhaura       | 42. Raag Sayam           | 63. Raag Khandayach      |



**Sahib E Kamaal Playing Dilruba**



**The Majestic Signature of Kalgidhar Pita**

<b>64.</b> Raag Bridh Khandayach	<b>80.</b> Raag Shankar Sujati	<b>96.</b> Raag Samdarshi
<b>65.</b> Raag Rasaal	<b>81.</b> Raag Mrig Lochan	<b>97.</b> Raag Asht Mali
<b>66.</b> Raag Bhikhak	<b>82.</b> Raag Shankar Gandhari	<b>98.</b> Raag Maha Sinai
<b>67.</b> Raag Bhringra	<b>83.</b> Raag Sankar Mayank	<b>99.</b> Raag Brish Ketu
<b>68.</b> Raag Kasumi Jati	<b>84.</b> Raag Hum Prauji	<b>100.</b> Raag Augvati
<b>69.</b> Raag Dev Palasi	<b>85.</b> Raag Mattas Prauji	<b>101.</b> Raag Britipari
<b>70.</b> Raag Lalit Ke	<b>86.</b> Raag Maal Prauji	<b>102.</b> Raag Sahasra Dhara
<b>71.</b> Raag Lalit Firangi	<b>87.</b> Raag Sapaan Prauji	<b>103.</b> Raag Sudha Loin
<b>72.</b> Raag Gunwanti	<b>88.</b> Raag Sahays Prauji	<b>104.</b> Raag Bairat Lochan
<b>73.</b> Raag Utaala Jhanjhoti	<b>89.</b> Raag Lach Prauji	<b>105.</b> Raag Chaar Lochan
<b>74.</b> Raag Sur Bangali	<b>90.</b> Raag Anant Prauji	<b>106.</b> Raag Purandri
<b>75.</b> Raag Khasat	<b>91.</b> Raag Raaj Prauji	<b>107.</b> Raag Amali
<b>76.</b> Raag Sankar Bibhaas	<b>92.</b> Raag Megh Barni	<b>108.</b> Raag Remavati
<b>77.</b> Raag Chandr Prakash	<b>93.</b> Raag Majit Barni	<b>109.</b> Raag Mahabali
<b>78.</b> Raag Sindh Bargi	<b>94.</b> Raag Sayam Barni	<b>110.</b> Raag Shesh Rasna
<b>79.</b> Raag Mittr Barni	<b>95.</b> Raag Chandra Prabha	<b>111.</b> Raag Param Mukhi

From the afore stated musicological features of Sri Sarbloh Granth Sahib Ji, the following penned inferences can be precisely insighted,

1. Sri Sarbloh Bani is a magnificent boon to Hindustani Shastriya Sangeet.
2. From the diversifications of Raag(s), it can be perceived that Hazur Kalgidhar Sachey Patshah Ji has a profound inclination for Raag Malkauns & Raag Sarang.
3. Post to Nauwey Patshah Ji's Bani composed in Raag Jayajwanti & incorporated in Aad Sri Guru Granth Sahib Ji Maharaj, it is only Sri Sarbloh Granth Sahib Ji where Hazur Kalgidhar Sachey Patshah has attributed His compositions in this specific Raag.
4. Scrutinizing the Raag(s) of Sri Sarbloh Bani, the superlative as well as magnificent musicians will proclaim that the title "The Sovereign of Music" should not be conferred upon Mata Saraswati, rather it should be bequeathed upon Shahi Shahenshah Sahib Sri Guru Gobind Singh Ji Maharaj who connotes to be the solitary worth on whom such an entitlement should be conferred upon.
5. In the annals of Hindustani Shastriya Sangeet, there persists none such musician who has mastered over many such Raag(s) which have been used by Dasam Patshah Ji while composing the Shabad(s) in Sri Sarbloh Granth Sahib Ji.

Chhand is a poetic device which can be defined as a meter of configuration which was introduced to the Shabad Gurbani by Hazira Hazur, Dasam Patshah Sahib Sri Guru Gobind Singh Ji Maharaj in Sri Dasam Granth Sahib Ji. Guru Maharaj Ji has also preferred to the synonymous elegance of alignment in Sri Sarbloh Granth Sahib Ji where it quantitatively it can be scrutinized that there are all-encompassing 181 Chhand(s) in the whole of 5 Adhyay(s). In a



chronological sequence, these Chhand(s) can be demarcated as,

**The 47 Chhand(s) in Adhyay 1 -**

- |                               |                           |
|-------------------------------|---------------------------|
| 1. Chhand Dohra               | 32. Chhand Jhuran Dohra   |
| 2. Soratha Chhand             | 33. Chhand Totak Dohra    |
| 3. Chhand Doha Soratha        | 34. Chhand Nidarr Dohra   |
| 4. Chhand Chaarni Dohra       | 35. Chhand Dhith Dohra    |
| 5. Chhand Badha Dohra         | 36. Chhand Birkat Dohra   |
| 6. Chhand Inder Dohra         | 37. Chhand Bishnu Dohra   |
| 7. Inder Soratha Chhand       | 38. Chhand Raam Dohra     |
| 8. Chhand Rasaal Dohra        | 39. Chhand Lalit Dohra    |
| 9. Chhand Kanak Dohra         | 40. Chhand Hariawal Dohra |
| 10. Chhand Madhurdhuni Chhand | 41. Naraaj Chhand         |
| 11. Chhand Sadho Dohra        | 42. Chhand                |
| 12. Chhand Panchal Dohra      | 43. Chhand Laghu Savaiya  |
| 13. Chhand Anand Dohra        | 44. Chhand Savaiya        |
| 14. Chhand Mangal Dohra       | 45. Chapai Chhand         |
| 15. Chhand Jaya Dohra         | 46. Chhand Salok          |
| 16. Chhand Pavittar Dohra     | 47. Tribhangi Chhand      |
| 17. Dharam Soratha Chhand     |                           |
| 18. Chhand Mohan Dohra        |                           |
| 19. Chitananda Soratha Chhand |                           |
| 20. Chhatri Soratha Chhand    |                           |
| 21. Bhavi Udot Soratha        |                           |
| 22. Paras Soratha Chhand      |                           |
| 23. Narayan Soratha Chhand    |                           |
| 24. Girdhari Soratha Chhand   |                           |
| 25. Kawal Soratha Chhand      |                           |
| 26. Khaalak Soratha Chhand    |                           |
| 27. Chhand Ghani Shyam Dohra  |                           |
| 28. Chhand Daya Dohra         |                           |
| 29. Chhand Oong Dohra         |                           |
| 30. Chhand Mahangam Mukhi     |                           |
| 31. Chhand Indrag Dohra       |                           |

### **The 16 Chhand(s) in Adhyay 2 -**

- |                               |  |
|-------------------------------|--|
| 1. Bishnupad Chhand           | 9. Sayam Chhand                        |
| 2. Bishnupad Chautrika Chhand | 10. Char Padd Chhand                   |
| 3. Chhant                     | 11. Chhand Solhe                       |
| 4. Chhant Babhaana Dakhani    | 12. Ashtpadi Chautriki (Sarbloh Aarti) |
| 5. Chhand Bridmukhi Bhailang  | 13. Kavi Ashtottar Chhand              |
| 6. Chhand Maani               | 14. Tribhangi Chhand                   |
| 7. Chhant Maalru              | 15. Choukhadi Chhand                   |
| 8. Maalru Chhand Anant Tuukka | 16. Chofaaki Chhand                    |

### **The 02 Chhand(s) in Adhyay 3 -**

1. Chaturpadd Chhand
2. Chhant Twa Parsadi

### **The 11 Chhand(s) in Adhyay 4 -**

- |                          |                           |
|--------------------------|---------------------------|
| 1. Rokhta Chhand         | 7. Sangeet Achhari Chhand |
| 2. Katkha Chhand         | 8. Traibal Rekhta         |
| 3. Kabit Chhand          | 9. Kalam Chhand           |
| 4. Jhulna Chhand         | 10. Tribhangi Chhand      |
| 5. Kundliyan Chhand      | 11. Makra Chhand          |
| 6. Sangeet Jhulna Chhand |                           |

### **The 105 Chhand(s) in Adhyay 5 -**

- |                       |                        |                            |
|-----------------------|------------------------|----------------------------|
| 1. Deepak Chhand      | 11. Chhant Salok       | 22. Do Mishra Chhand       |
| 2. Chapaye Chhand     | 12. Dohra              | 23. Do Pana Chhand         |
| 3. Twabul Chape Chand | 13. Chaupaiya Chhand   | 24. Gajj Dhar Ki Vaar      |
| 4. Chhant Maadh Madho | 14. Chau Tuka Chhand   | 25. Charpadd Ashtak Chhand |
| 5. Panch Padi Doha    | 15. Chhand Vaar        | 26. Chhand Rama            |
| 6. Chhant             | 16. Paudi              | 27. Sarab Saloki Chhand    |
| 7. Asht Padi          | 17. Anant Tuka Chhand  | 28. Solhe Chhand           |
| 8. Rekhta Chhand      | 18. Vaar Champak Ki    | 29. Jat Brijyi Chhand      |
| 9. Aujaan Chhand      | 19. Bahir Tawil Chhand | 30. Bahu Padi Chhand       |
| 10. Pashtau Chhand    | 20. Chhand Chauapai    | 31. Chhand Bisali          |
|                       | 21. Chhand Jal Dhara   | 32. Kavach Salok           |



<b>33. Panch Saloki Chhand</b>	<b>58. Setji Chhand</b>	<b>83. Chhand Basant</b>
<b>34. Muntajat Chhand</b>	<b>59. Rasawal Chhand</b>	<b>84. Chhand Sudama</b>
<b>35. Barah Bandh Chhand</b>	<b>60. Bhujang Prayat Chand</b>	<b>85. Chhand Bhujang</b>
<b>36. Samar Geeta Chhand</b>	<b>61. Aarti Aarta Chhand</b>	<b>86. Chhand Dangfak</b>
<b>37. Padhtaal Chhand</b>	<b>62. Chhand Kalham</b>	<b>87. Chhand Leelawati</b>
<b>38. Tetaala Chhand</b>	<b>63. Anant Gati Chhand</b>	<b>88. Chhand Chandrawati</b>
<b>39. Bahu Tuki Chhand</b>	<b>64. Amrit Gati Chhand</b>	<b>89. Madnar Chhand</b>
<b>40. Fakta Doha Padd</b>	<b>65. Chhand Somawali</b>	<b>90. Nam Rai Salok</b>
<b>41. Salok Dangfak</b>	<b>66. Salok Somlata</b>	<b>91. Chhand Tomar</b>
<b>42. Savaiye</b>	<b>67. Barad Karan Chhand</b>	<b>92. Tindri Purandri Chhand</b>
<b>43. Rasalu Chhand</b>	<b>68. Chandra Padi Chhand</b>	<b>93. Chhand Chanchri</b>
<b>44. Hazur Chhand</b>	<b>69. Mayank Padi Salok</b>	<b>94. Salok Samadhi Bangbham</b>
<b>45. Salok Barwa Harowa</b>	<b>70. Panch Sayak</b>	<b>95. Gomukhi Chhand</b>
<b>46. Firangi Chhand</b>	<b>71. Panchanan Chhand</b>	<b>96. Sadhbarni Chhand</b>
<b>47. Barwa Chhand</b>	<b>72. Salok Har Padi</b>	<b>97. Raaj Mukh Chhand</b>
<b>48. Khadpad Chhand</b>	<b>73. Gangodik Charpadd</b>	<b>98. Chhand Matli</b>
<b>49. Silimukhi Chhand</b>	<b>74. Salok Trilochan</b>	<b>99. Kalham Naardi Chhand</b>
<b>50. Upp Chhand Barha</b>	<b>75. Chaturbhuj Chhand</b>	<b>100. Chhand Naagra</b>
<b>51. Tulhiya Chhand</b>	<b>76. Chatarpani Chhand</b>	<b>101. Chhand Tarangini</b>
<b>52. Karkha Chhand</b>	<b>77. Salok Bimal</b>	<b>102. Chhand Monak</b>
<b>53. Jujhan Chhand</b>	<b>78. Salok Jantrama</b>	<b>103. Chauapai Chaarni</b>
<b>54. Baikari Chhand</b>	<b>79. Charpadd Mali Chand</b>	<b>104. Chhand Param Mukh</b>
<b>55. Raibari Chhand</b>	<b>80. Chamas Salok</b>	<b>105. Chhand Chamar</b>
<b>56. Mosafi Chhand</b>	<b>81. Panch Apsar Chhand</b>	
<b>57. Nabridhi Chhand</b>	<b>82. Chandrakala Chhand</b>	

From the afore stated cultural features of Sri Sarbloh Granth Sahib Ji, it can be precisely insighted that countable number of innovative Chhand(s) have been introduced in this Granth which have no mention in Sri Dasam Granth Sahib Ji. As akin to Sri Dasam Granth Sahib Ji, there are Sangeet, Naraaj, Bishnupad and Twa Parsadi and Tribhangi Chhand which speaks the theme of specific Bani. The poetic as well as structural organization of the contents as found in Sri Sarbloh Granth Sahib Ji can never be traced in any Religious / Fictional Literatures universally prevailing since centuries and thousands of epochs. Sri Sarbloh Granth Sahib Ji can thus be considered to be a Universal Encyclopedia for all the personalities belonging to several fields be it be of education, medical, literary, cultural, musical and many more.

*Waheguru Ji ka Khalsa, Waheguru Ji ki Fateh*

## Chapter 6

### The Insights Unveiled from Sri Sarbloh Bani

h Bani are penned hereby,

#### 1. Sri Akaal Purakh : The Solitary Saviour of Sinners -

ਪਾਵਨਪਤਿਤਬਿਰਦਪ੍ਰਭੂਸਨਜਤਯਹਿਆਸਰਨਿਸਚੈਮਨਆਨਾ ॥  
ਬਯਾਧਅਜਾਮਲਗਨਿਕਾਤਾਰੀਗ੍ਰਿਧਗ੍ਰਾਹਗਜਤ੍ਰਾਸਮਿਟਾਨਾ ॥  
ਧੀਰਜਹੇਤਸੁਨੇਬਿਰਦਰਛਕਥਰਥਰਕੰਪਤਿਪਾਪਭਰਾਨਾ ॥  
ਕ੍ਰਿਪਾਕਟਾਛਦ੍ਯਾਨਿਧਿਤੇਰੇਬਡੁਆਸਰਉਰਅੰਤਰਿਮਾਨਾ ॥

*I have perceived that You imply to be the shield even for those who have tumbled and drenched themselves in the nadirs of debauchery despair. The solitary saviour of this universe, I bequeath absolute faith upon You with all my mind and heart. It is You, who has bestowed liberation upon the hunter accountable for Krishna's assassination, the courtesan of Ajamal, the harlot Ganika, and Raja Jatayu who connotes to be the Sovereign of Vultures. It is You who expunged the terror of an ensnared Elephant.*

*I quiver in horror when I estimate my level of imbibition in heinousness. However, boundless serenity bestows upon me by heeding and singing Your glories and acknowledging You to be the Saviour even of Malefactors. O the Timeless Paragon of Benevolence, may Your graceful glance befall upon me and get instilled in the intrinsic kernel of my cognizance and sentiment.*

(Sri Sarbloh Granth, Vol. 1, Ang 158)

#### 2. Satguru's Feet : The Repository of Sanguinity -

ਧਰਤਿਯਜਾਨਸਤਿਗੁਰੁਦੁਖਮਿਟੈ ॥ ਗੁਰੁਕੇਯਜਾਨਕਰਿਅਪਦਾਕਟੈ ॥ ਗੁਰੁਕੇਯਜਾਨਕਰਿਨਰਕਨਦਰਸੈ ॥  
ਗੁਰੁਕੇਯਜਾਨ ਕਰਿਸੁਰਪੁਰਬਸੈ ॥1॥ ਚਰਨਕਮਲਗੁਰੁਰਿਦਿਮਹਿਧਰਤਿ ॥ ਸੰਸਾਰਖਾਤਤੇਬੇਗਿਨਿਸਤਰਤਿ ॥  
ਗੁਰੁਕਾਚਰਨਪੁਨ੍ਯਕਰਿਦਰਸਤਿ ॥ ਗੁਰੁਕਾਚਰਨਪੁਨ੍ਯਜਨਿਪਰਸਤਿ ॥2॥ ਗੁਰੁਕੇਚਰਨਸਰਨਬਡਿਆਸਰੁ ॥  
ਸਤਿਗੁਰੁਚਰਨਬੇਹਿਥਰਤਨਾਗਰਿ ॥ ਗੁਰੁਕੇਨਾਮਚਰਨਜੇਜਾਪਤਿ ॥ ਹਰਿਪਦਗਰਿਜਨਕਉਨਿਤਿਪ੍ਰਾਪਤਿ ॥3॥

*If the Convergence of reflection is casted upon True Guru, all agonies get assuaged, and predicaments get expurgated. The mankind will be saved from deteriorating into the fearsome Hell and thus ensues to reside in the Azures. Caressing and embellishing the consecrated feet of Satguru in the temple alike heart, one gets fortified from the worldly dugouts.*

*Unless the seeds of noble ventures get germinated in the hearty orchard, one can never comprehend / touch the Lotus alike feet of Satguru which connotes to be the sanctuary of ultimate sustenance and ferries mankind across the lethal Worldly Ocean. A True Guru is akin to Hari (the timeless ubiquitous) and only those who bow at His feet, singing His commendations will subsequent in accomplishing Him.*

(Sri Sarbloh Granth, Vol. 2, Ang 483)

### 3. The Battle of Intellect & Obliviousness -

ਕਾਮਸੰਗਯਤਿਬ੍ਰਹਮਚਾਰਜੁਅਰੁਬਸਤੁਬਿਚਾਰਜੁਟੇਸਮਰ ॥ ਕ੍ਰੋਧਸੰਗਮਛਿਮਾਸੀਲਜੁਟੇਹੇਤੁਆਹਵਪਰਸਪਰ ॥  
ਲੇਭੁਸੰਗਿਸੰਤੋਖਧੀਰਜਜੁਟੇਸੰਘਰਧਨੁਖਸਰ ॥ ਇਨਕੋਸਨਾਤਨਿਵੈਰਜੁਗਜੁਗਬਿਦਿਤਸੂਤਿਸਾਸਤ੍ਰਨਪ੍ਰਚੁਰ ॥

*In the combat of Intellect against Obliviousness, the all-engrossing cosmos seems to be soddened with the shower of arrow amidst Lustre, Antagonism & Ravenousness in contradiction to Restraint, Chastity, Humility, Clemency and Satisfaction. This has been inferred ever since the ancient of all epoch and the four ages, the citations of which has been precisely demonstrated in the four Veda(s) & Shastar(s).*

(Sri Sarbloh Granth Vol. 2, Ang 580)

### 4. My Body in Service of Sri Akaal -

ਸੀਸਕੇਸਬੀਜਣਕਰਉਦਰਪ੍ਰਭੁਜੀਝਾਰੇ ॥ ਨੈਨਕਾਢਬਿਸਤਰਧਰੋਪ੍ਰਿਯਪ੍ਰੀਤਿਬੈਠਾਰੇ ॥  
ਸਾਮੂਰਤਿਘਰੀਸੁਲਖਨੀਪ੍ਰੀਤਮਨੈਨਨਿਹਾਰੇ ॥ ਮਨਮਕਰੰਦਚਰਨਕਮਲਨਪਰਨਿਮਖਨਿਮਖਕਰਵਾਰੇ ॥ 1 ॥ 242 ॥

*May I nurture the hair on my head to dust off the door of my Exalted Prabhu! May my eyes widespread as a bed-sheet to have my Beloved lovingly rest upon it! That place and time is blessed when my eyes gaze upon my Beloved! May I alter my mind akin to a honey-bee constantly enjoying the nectar overflowing from the Lotus Feet of my Beloved as I am a persistent sacrifice to Him!*

(Sri Sarbloh Granth, Vol 1, Ang 52)

### 5. The Veneration Bestowed on Sri Sarbloh -

ਜੱਗਜਾਪੁਨਜਜਨਪੂਜਾਸੇਵਮੰਤ੍ਰਨਹਿਭਜੇ ॥ ਇਸਨਾਨਦਾਨਪੁੰਨਤਾਪਨਬੇਦਮਰਜਾਦਾਤਜੇ ॥  
ਅਪਕਰਮਨਿਸਦਿਨ ਕਮਾਵਤਿਨਿਤਕਰਤਹਿਸਾਨਿਦੇ ॥ ਹਮਪਾਪਕਰਮਾਜੰਤੁਤੇਰੇਤੁਮਪਤਿਤਪਾਵਨਗੁਬਿੰਦੇ ॥  
ਜਸਕਰੀਰਖਯਾਆਦਿਤੇਜਨ ਉਪਕਰੈਕਰਛੇਹਜੂ ॥ ਦਾਸਗੋਬਿੰਦਫਤਹਸਤਿਗੁਰੂਕੀਰਖਲੇਹੁਹੇਸਰਬਲੇਹਜੂ ॥

I have never accomplished any selfless service, organised banquets for the deprived, contemplated upon or admired the Divine. I have not practiced bathing, charity, good deeds, penance, and I have forsaken the prescriptions of the Vedas. I incessantly accrue sins; my daily practice goes contradictory to Your Path.

We, the people commit iniquities, and O Akaal (Gobind), you are the liberator of the malefactors! From the commencement of time, people have admired You for being the Saviour and it is Your love for the enthusiasts that shields them from all hazards! The servant Gobind says, Victory is always of Satguru. O the Master of Steel, please defend me from the shackles of prejudices.

(Sri Sarbloh Granth, Vol 2, Ang 267)

## 6. Boundless is the Reverence of Khalsa -

ਖਾਲਸਾਮੇਰੇਬੁਧਿਗੁਰਗਯਾਨ ॥ ਖਾਲਸਹਿਕਾਰਉਧਰਹੁੰਧਯਾਨ ॥ ਉਪਮਖਾਲਸਹਿਜਾਤਿਨਕਹੀ ॥  
ਜਿਹਵਾਏਕਪਾਰੁਨਹਿਲਹੀ ॥॥ ਸੇਸਰਸਨਸਾਰਦਸੀਬੁਧਿ ॥ ਤਦਜਪਿਨਉਪਮਾਬਰਨਤਿਸੁਧਿ ॥  
ਯਾਮਹਿਰੰਚਿਨਮਿਥਯਾਭਾਖੀ ॥ ਪਾਰਬ੍ਰਹਮਗੁਰੁਨਾਨਕ ਸਾਖੀ ॥॥

*The Khalsa is my intellect and wisdom, upon whom I do contemplate. The all-engrossing admiration of Khalsa can never be voiced / embarked with a sapiens tongue. Even if Shesh Naag, with a thousand of tongues, and Saraswati with her infinite of all intellect try to deliberate the essence of my Khalsa, then they too would not be copiously precise. I proclaim this without any hyperbole. Hence, I adhere to Sri Akaal and Sri Guru Nanak Sahib Ji as a witness to my proclamation.*

(Sri Sarbloh Granth, Vol. II, Ang 533)

## 7. The All-Engrossing Essence : Sri Akaal -

ਫੂਲਫਲਬਿਰਖਾਤੂਹੀਤੁਹੀਸਭਨਕੇਸਾਰ ॥ ਤੁਮਸਭਕੇਪੈਦਾਕਰੇਤੁਮਹੀਕਰਹੁਸੰਘਾਰ ॥੫੮॥

*You are the fruit, blossom, sapling and quintessence of everything. You are the sole creator and destroyer of all the entities prevalent in the biosphere.*

(Sri Sarbloh Granth, Vol. 1, Ang 15)

## 8. The Only Saviour of this Cosmos : Sri Maya -

ਸਤਿਸਤਿਅਨੁਭਉਸਦਾਕਹਲਗਕਰੇਬਖਾਨ ॥ ਸ੍ਰੀਮਾਯਾਜਗਤਾਰਨੀਰਾਖਹੁਲਾਜਨਿਦਾਨ ॥

*Sri Maya (Sri Akaal) is the only Deific Wisdom that was factual formerly, is true contemporarily and will be true aftermaths. To what extent can I endure to praise Him? Oh, Highest Maya, You are solitary the Saviour of this cosmos who is going to shield me even at the juncture of ultimate breath.*

(Sri Sarbloh Granth, Vol. 1, Ang 21)

## 9. The Human Life : A Boon from Timeless -

ਮਾਨਸਜਨਮਦੁਲੰਭਹੈਬਾਛਿਤਸੁਰਸਿੱਧਬਿੰਦ ॥ ਭਾਗਬਡੇਤੇਪਾਈਐਮਾਨਸਜਨਮਸੁਖਿੰਦ ॥੧॥

*Human life is arduous to obtain for which even the Gods and Siddhas keep longing. With prodigious fortune, the kingdom of happiness, i.e., a human life is obtained.*

(Sri Sarbloh Granth, Volume II, Ang 261)

## 10. The Glimpse of Guru -

ਕ੍ਰਿਪਾਵੰਤਸਤਿਗੁਰਧਨੀਕਰਤਪੁਨੀਤਿਦਯਾਲ ॥ ਕ੍ਰਿਪਾਕਟਾਛਵਿਲੋਕਨੇਨਦਰੀਨਦਰਿਨਿਹਾਲ ॥

*The most elegant master, Sri Akaal Purakh is the only True Master who has decontaminated me courteously. O the eternal lenient, Your compassionate sideways squint shields from all the agonies!*

(Sri Sarbloh Granth, Volume 2, Ang 257)



**11. What Good is to Repent Now -**

ਕਹਾਂਹੋਤੁਅਬਕੇਪਛੁਤਾਏਤਨਧਨਜੋਬਨਖੀਨਭਏ ॥ ਮਾਯਾਕੇਮਦਐਧਿਬਿਹਾਨੀਕਾਮਕ੍ਰੋਧਸੰਗਲਤਭਏ ॥  
ਲੇਭਮੋਹਮਤਾਰਸਉਰਝਯੋਅਹੰਬੁਧਿਕੀਫਾਸੀਪਏ ॥ ਫਾਸਨਕੀਬਿਧਿਸਭਹੀਕੀਨੀਛੂਟਨਕੋਨਹਿਨਾਮਲਏ ॥

*All my wealth as well as days of adolescence have been depleted, and hence it is wise to repent at the earliest. I quenched my thirst with the love of illusion and thus, got rotten with cravings and annoyance. The savours of gluttony, dependence, conceit along with the snare of smugness have entwined me amidst the clutches of death.*

*Though I myself put on the noose around my neck, yet I never uttered His Name who can confiscate countless such snares in a blink.*

(Sri Sarbloh Granth, Volume 1, Ang 164)

**12. The Worthy Honourable -**

ਮਨਕਮਤਰੀਨਗੁਨਹਗਾਰਹੋਚਮਦਹਕਾ ॥ ਤੁਈਗੁਨਾਹਬਖਸ਼ਹਾਕਮਫੱਯਾਜਤੁਈਦਾਰਾ ॥  
ਰਜਾਕਹੱਕਖਾਵੰਦਖੁਦਖਸਮਅਲਹਯਾਰਾ ॥ ਹਰਕਸੇਕਿਯਾਦਿਕਰਦਸੁਰਖਰੂਦਰਬਾਰਾ ॥

*O Allah, my eternally adored! You are the Monarch of the whole cosmos who proffers all prerequisite to us. Me being Your servant do plead to absolve my transgressions, as You are the perpetual entity of benevolence. My virtues are almost zilch and exclusion is extreme for attaining commendations.*

*The True King of Veracity, I have realized that only those who recite Your Name with intense prayer & devotion get undoubtedly honoured at Your crown's court.*

(Sri Sarbloh Granth, Volume 1, Ang 54)

**13. The Real Essence of Khalsa's Life -**

ਮਾਤਭਗਵਤੀਪਿਤਾਕਾਲਪੁਰੁਖ, ਗਦੇਲਿਯੋਦੈਖਾਲਪਲੀ ॥  
ਸਕਲਭਰਮਪਰਹਰਿਕਰਿਹਰਿਜਨ, ਸਤਿਨਾਮੁਸੁਚਿਮੰਤ੍ਰਬਲੀ ॥  
ਆਪੁਜਪਤਿਅਰੁਜਗਤਜਪਾਵਤਿ, ਭਗਤਿਸਿਰੇਮਨਿਮਾਹਿਕਲੀ ॥੭॥੧॥੩੧੪॥੮੪੬॥੩੧੬੫॥ਸਪੁਕ ੧॥

*Bhagavati (The Motherliness trait of Timeless) & Kaal Purakh (The Master of all Times).*

*Hence, the Akaal Purakh Himself being Bhagavati (the entity of motherhood) and Kaal Purakh (the entity of fatherhood) nurture the Khalsa on His laps. Hence, in Sri Aad Bani it is being stated as "Tu Mera Mata, Tu Mera Pita" (O Akaal Purakh, you are my mother as well as my father).*

*My Khalsa is the servant of only the timeless and hence, they absolve all their qualms by chanting His name of Truth, i.e., Satnaam. His divine name is all commanding and superlative of all hymns. Amongst all the devotees prevailing in the ether, my Khalsa is the supreme who themselves chant and even preach others to chant the name of Hari in this dark age of Kalyug.*

(Sri Sarbloh Granth, Vol. II, Ang 497)



**AALAM E RAUSHAN, SAHIB E IQLEEL**  
**SAHIB SRI GURU GOBIND SINGH JI MAHARAJ**

#### 14. The Khalsa Panth in Snippets -

ਆਪਨਪੈਸ਼ੀਖਾਲਸਹਿਸੈਪਾਂ, ਦ੍ਰਤਯਿਰੂਪਸਤਿਗੁਰੂਗ੍ਰੰਥਾ ॥ ਬੇਲਨਸਤਿਗੁਰੂਸਬਦ-ਸੇਭਾਖਨ, ਨਾਮਗੋਬਿੰਦਕੀਰਤਨਿਸੰਥਾ ॥  
ਗੁਨਾਨੁਵਾਦਪੁਨਿਸਿਫਤਿਸਲਾਹਨਿ, ਉਠਤੁਬੈਠਤੁਸੈਨਕਰੰਥਾ ॥ ਪਾਵਨਪੰਥਖਾਲਸਹਿਪ੍ਰਗਟਯੇ, ਚਾਰਵਰਨਆਸ਼੍ਰਮਸੁਭਪੰਥਾ ॥੧॥  
ਇਨਕੇਦਰਸਤਿਗੁਰੂਕੇਦਰਸਨ, ਬੇਲਨਗੁਰੂਸਬਦਗੁਰੂਗ੍ਰੰਥਾ ॥ ਦ੍ਰਾਦਸਿਰੂਪਸਤਿਗੁਰੂਏਕਹਿਯਤਿ, ਦ੍ਰਾਦਸਿ-ਭਾਨੁਪ੍ਰਗਟਹਰਿਸੰਤਾ ॥  
ਪ੍ਰਤਯਕਲਾਪਾਰਬ੍ਰਹਮਧਣੀਛੈ, ਗ੍ਰੰਥਿਪੰਥਖਾਲਸਵਰਤੰਤਾ ॥ ਦਾਸਗੋਬਿੰਦਫਤਹਸਤਿਗੁਰੂਕੀ, ਖਾਸਗ੍ਰੰਥਗੁਰੂਪਬਦੰਤਾ ॥੨॥ਦੁਪਦ ੧॥

*I have conferred upon my own form on Khalsa, whereas my second form is the Granth. Be it be Naam Simran, Kirtan or Santhiya, the only recital of Gur Roopi Shabad is the True Guru's Huqum for us. Admiring the Akaal, the all-engrossing cosmos can turn out to be virtuous. My Khalsa is chaste of all Panth(s) pervading universally. This glorious Panth has encompassed the four castes and traits of four ashram(s) within its fold.*

*If someone aspires to witness me, then behold the Khalsa and if you wish to voice with me then Sri Aad Bani is the medium. O the devout enthusiasts of Eternal, the Akaal Nanak Jyot has manifested in twelve forms as akin to that of Sun. The perceptible form of Akaal has manifested in the form of Aad Sri Guru Granth Sahib which connotes to be the doctrine of Khalsa Panth. The servant Gobind Singh says, the eternal Akaal Nanak Jyot will only be bequeathed on Sri Guru Granth and all triumph gets conferred upon Him.*

(Sri Sarbloh Granth, Vol. II, Ang 496)

#### 15. The Desire for Khalsai Brotherhood -

ਨਓਲਖਐਰਾਟੀਮਿਲੈ, ਮਿਲੈਸਰਾਯਚੈਲਾਖ ॥ ਸ੍ਵਾਲਾਖਹਾਥੀਮਿਲੈ, ਦੇਹੁਯਹੈਅਭਿਲਾਖ ॥  
ਖਾਸਸ੍ਵਾਰੀਮੁਹਿਚਲੈ, ਨੇਜਹਲਖਨਿਸਾਨ ॥ ਵਾਹਿਗੁਰੂਕਾਖਾਲਸਾ, ਜੀਤਹਿਸਤ੍ਰਚੈਗਾਨ ॥  
ਯਹਿਲਾਲਚਗੁਣਤ੍ਰਕਯੋਦਾਸਗੋਬਿੰਦਸਮਾਜ ॥ ਫਤਿਹਹੋਵੈਸਤਿਗੁਰੂਕੀ, ਉਦਯਅਸਤਲੈਰਾਜ ॥

*The Perpetual Timeless & Compassionate Master, I plead as Your servant to grant 9,00,000 Warfare Stallions, 1,00,000 Nagara(s) and 1,25,000 Combat Mammoths. Thus, voices Gobind that the Panth Khalsa is of Waheguru which can overthrow the foes even with the beat of their Nagara. May You jaunt with us alike our Shastar(s) adorned on us. The Khalsai Brotherhood is attained by the intonation of Your intrinsic as well as extrinsic worth as Thou connote to be the solitary monarch of ether whose monarchy outspreads from the realm of Sun Rise to the boundary of Sun Set (i.e., infinite).*

(Sri Sarbloh Granth, Vol. II, Ang 837)

#### 16. The Daily Routine of Khalsa

ਉਠਪ੍ਰਭਾਤਿਕਰਹੁਇਸਨਾਨਾਪਦਪੰਕਜਮਹਿਲੀਨਾ ॥ ਜਥਾਸਕਤਿਦਾਨਭੂਖੇਕਹੁਨਿਮਖਨਿਮਖਰੰਗਭੀਨਾ ॥  
ਕ੍ਰੋਧਨਿਵਾਰਦਯਾਮਨਲਾਵਹੁਹਿੰਸਾਦੁਰਮਤਿਤਯਾਗੇ ॥ ਇਕਮਨਹੋਇਭਜਹੁਨਾਰਾਇਨਖਿਮਾਧਰਮਅਨੁਰਾਗੇ ॥  
ਤੀਰਥਬਰਤਨੇਮਸੁਚਿਕ੍ਰਿਯਾਸੀਲਸੰਤੋਖਆਚਾਰੇ ॥ ਪੂਜਾਤਿਲਕਹੇਮਗਾਯਤ੍ਰੀਸੰਧਯਾਤਰਪਨਧਾਰੇ ॥  
ਗੁਰੁਠਾਕੁਰਪਿਤੁਮਾਤਬੰਧਜਨੁਮਿਸ੍ਰਿਬਚਨਅਭਿਲਾਖੇ ॥ ਸਭਿਕੀਰੇਨੁਹਇਰਹੇਪੰਖਰੂਮੰਦਾਕਿਸਹਿਨਭਾਖੇ ॥੯॥  
ਇਸ੍ਰਦੇਵਰਿਖੀਪਿਤ੍ਰਬ੍ਰਹਮਨਗਉਅਭਯਾਗਤਿਮਾਨੇ ॥ ਕੀਟਹਸਤਿਮੇਰੁਤ੍ਰਿਣਨਮਹਿਸਰਬਨਿਰਜਨਿਜਾਨੇ ॥  
ਸਤਯਰੂਪਆਤਮਅਭਿਨਾਸੀਬ੍ਰਹਮਸਤਿਪਹਿਚਾਨੇ ॥ ਏਕਬ੍ਰਹਮਸਭਘਟਿਘਟਿਪੂਰਨਆਦਿਪੁਰਖੁਭਗਵਾਨੇ ॥੧੦॥



*Get awaken in the ambrosial hours and yearn for the Consecrated Feet of Eternal Master, Sri Waheguru Ji. Chant His Divine Name and get drenched in His oceanic love while performing all the noble ventures. Nullify the inner self from agonies, vehemence and low-priced thought process by implanting the Naam and Boundless Benevolence. Worship only the Akaal (Narayan) with full-fledged reflection on Him & learn to imbibe the dual traits of forgiveness and righteousness. Perform Pilgrimage (Visit Gurdwara), Selfless Admiration to the Timeless and possess a nature of serendipity.*

*Adorn a Tilak (to the Forehead & Shastar as prevalent in the Guru Period & Gur Maryada of Takhat Sachkhand Sri Hazur Sahib), perform Havan (burn your inner vices and lighting of fire where substances are poured for arousing the Bir Rass by reciting Sri Dasam Bani. This practice is still prevailing amongst the Nihang Sampradaya.), chant the Gayatri (ਗੁਬਿੰਦੇ ॥ ਮੁਕੰਦੇ ॥ ਉਦਾਰੇ ॥ ਅਪਾਰੇ ॥੯੪॥ ਹਰੀਅੰ ॥ ਕਰੀਅੰ ॥ ਨ੍ਰਿਨਾਮੇ ॥ ਅਕਾਮੇ ॥੯੫॥) as well as recite the Nitnem Bani as per Maryada. Voice mildly with Guru, Thakur and Family.*

*At all times, reside in a state of down to Earth with intense humbleness and never confer the identity of immoral on anyone. Bestow reverence for Guru, Saints, Parents, Santhiya / Vidya Guru and the Cow. But never worship anyone with exception to Akaal. The all-pervading perpetual master is residing amidst all. The only timeless and ageless is eternal truth who is dwelling in this cosmos since the time immemorial.*

(Sri Sarbloh Granth, Vol. I, Ang 81)

#### 17. Sri Guru Nanak Dev Ji : The Eventual Prudent -

ਰਾਜਨਮੇਰਾਜਨਮਹਾਰਾਜਨਦੇਵਨਦੇਵਦੇਵਸਸੁਰਾਨੀ ॥ ਛਤ੍ਰਿਨਮੇਛਤ੍ਰੀਪਤਿਮਾਹੁਰਬਿਪ੍ਰਨਮੇਦਿਜਵਰਪ੍ਰਧਾਨੀ ॥  
ਨਾਜਾਨੀਹੋਹਰੀਨਾਜਾਨੀ ॥ ਗਜਾਨਿਨਮੇਗਜਾਨੀਵਡਊਤਮਜੇਗਿਨਮੇਵਡਜੇਗਧਾਨੀ ॥  
ਮੇਨਿਨਮੇਕਪਲਮੁਨਿਸ੍ਰੇਸ਼ਟਸਤਿਗੁਰੁਮੇਗੁਰੁਨਾਨਕਗਜਾਨੀ ॥ ਜਾਨੀਹੋਹਰੀਏਜਾਨੀ !

*The greatest of all monarchs, the wisest of all literati and the bravest of all warriors, even Indra gets flopped to comprehend the identity of Sri Hari (The Akaal). Hence, of all the Gyani(s), Yogi(s) and even the supreme of all the saints (Kapil), Sri Guru Nanak Sahib Ji is the solitary enlightened & perspicacious who has acknowledged the real essence and identity of Sri Hari (The Mahaakaal).*

(Sri Sarbloh Granth, Volume II, Ang 464)

#### 18. The Divine Mission of Pehli Patshah Ji -

ਜੇਤਿਕਸਿਰਜੇਦੇਵਦਈਤਨਿਦੱਤਤ੍ਰਿਯਗੋਰਖਯਤਿਜੰਦਮ ॥ ਸਭਿਆਪੁਨਿਵੈਭਵਸੰਪਦਾਕਰਿਹਰਿਤੇਇਤ੍ਰਏਮਤਿਮੰਦਮ ॥  
ਤਬਿਪ੍ਰਭੁਗੁਰੁਨਾਨਕਕੋਪਠਏਜਗਤਉਧਾਰਨੁਪਾਵਨਸੰਗਮ ॥ ਸਤਿਨਾਮੁਮਮਜਗਤਦ੍ਰਿੜਾਵੈਯਮ-ਜਗਾਤਿਤੇਸ੍ਰਿਸਟਿਰਖੰਦਮ ॥

*The Avatar(s), Demi God(s) as well as Goddess(es), Dattatray, Gorakh Nath and all those who manifested tried to erase the difference between their lower intellectuality and the boundless Saroop of Sri Hari. They proclaimed themselves to be the Master of Universe and thus, the humanoids commenced their invocations for them.*

*Hence, post observing the pitiable conditions of the mankind, Akaal Purakh Ji Himself manifested in the form of Nanak Jyot by upholding the mission to impart Satnam (the*



name of truth) in the whole of cosmos and shield the biosphere by exempting them to pay toll tax for the Heralds of Death.

(Sri Sarbloh Granth, Volume II, Ang 494)

#### 19. The Sarbloh Nirgun Aarti -

ਗਗਨਥਾਲਰਵਿਸਸਿਦੈਦੀਪਕਉਡਗਨਰਤਨਜੜਾਨਾ ॥ ਸਰਬਭੂਤਲੈਜੋਤਿਜਗਾਈਆਰਤੀਮੰਗਲਠਾਨਾ ॥  
ਬਾਵਨਧੂਪਜਗਤਸੰਪੁਟਨਭਮਾਰੁਤਚਵਰਝੁਲਾਨਾ ॥ ਨਾਮਸੁਧਾਰਸਕੀਰਤਨਿਗਾਵਤਧਯਾਵਤਸਾਰੰਗਪਾਨਾ ॥1॥  
ਸਗਲਬਨਸਪਤਿਫੁਲਚੜਾਵਤਬਿਸ੍ਵਰੂਪਭਗਵਾਨਾ ॥ ਸਹੰਸਨੇਤ੍ਰਮੂਰਤਿਹੈਸਹਸਾਸਹੰਸਪਾਦਭੁਜਪਾਨਾ ॥  
ਸਹੰਸਨਾਮਨੈਤਨਨਿਤਯਯਯਾਵਤਤਦ੍ਯਪਿਨਮਹਿਮਾਜਾਨਾ ॥ ਨੇਤਿਨੇਤਿਸੁਰਨਿਗਮਪੁਕਾਰਤਬਿਅੰਤਅਨੰਤਬਖਾਨਾ ॥2॥  
ਜੋਯਹਿਪੜੈਸੁਨੈਚਿੱਤਲਾਵੈਪਾਵੈਦਨਿਰਬਾਨਾ ॥

*The sky being the cosmic platter where the stars get embellished as trinkets. The moon and sun get ostensible to be lamps on it whereas the breeze of the cosmos radiates the fragrance of sandalwood in Your praises. The Naam is the elixir of Amrit and the praises are akin to a bow which shoots the arrow of love and devotion in the hearts of Your admirers. Though, the all-engrossing Ether is Your form, yet the vegetation chooses to shed all its bloom at Your consecrated Lotus Feet.*

*Countless are Your eyes, countless are Your Form, myriad are Your limbs and myriad are Your feet. Even the Shesh Naag with innumerable of mouths fail to sing Your boundless glories. The God(s) and Veda(s) too yell out describing Your Timeless Form. This Aarti I proffer at Your Holy Feet and hence, those who read or listen attentively to this Aarti will experience liberation.*

(Sri Sarbloh Granth, Volume I, Ang 148)

#### 20. Identification the Intrinsic Personality -

ਜਲਤਰੰਗਭੇਦਕਛੁਨਾਹਿਨਜੀਵਬ੍ਰਹਮਪਰਮਾਤਮਲਹਿੱਯੇ ॥  
ਬ੍ਰਹਮਹਿਜੀਵਪਾਰਬ੍ਰਹਮਹਿਸਾਗਰਬੂੰਦਬੂੰਦਸਿੰਧੁਅਹਿੱਯੇ ॥

*Amidst a tide and the marine from which it emanates, there perseveres no variance. In the synonymous aspect, comprehend the inner soul and the one who rules over it (Sri Akaal) to be One just as a globule is akin to a deep-sea and so is an ocean to a drop.*

(Sri Sarbloh Granth, Vol. II, Ang 530)

#### 21. The Weapon of Naam

ਨਾਮਰੂਪਆਯੁਧਪ੍ਰਭੂਪਾਰਿਖਦਚਤੁਰਸੁਬਿਗ੍ਰਹੁਰੂਪਬਰੇ ॥  
ਦਰਸਨਪਰਸਨਧਾਰਨਸ੍ਵਨਮਨਨਿਯਯਾਸਨਕਰਤਰੇ ॥

*The Gurmukh Pyareo(s) are well cognizant of the fact that Waheguru (The Naam) itself is an intrinsic weapon to annihilate the innermost predispositions. But with the continuous inculcating the qualities of Shravan (wisdom to be a good hearer), Manan (the traits to be a decent intellectual) and Nidhyasan (the facet of being an upright implementor), one can easily ferry across the deadly waves of worldly ocean.*

(Sri Sarbloh Granth, Vol. II, Verse 3167)

## 22. The Greatness of Mahaakaal -

ਮਹਾਕਾਲਪਭੂਸਰਣਿਤੁਮਾਰੀ ॥ ਸ੍ਰੀਸਰਬਲੋਹਭਗਵੰਤਮੁਰਾਰੀ ॥

ਅੰਤਰੂਪਅਰੁਨਾਮਤੁਮਾਰਾ ॥ ਬੇਦਭੇਦਨਹਿਪਾਵਤੁਪਾਰਾ ॥

*O Mahaakaal (the one beyond the grasps of Kaal, i.e., Sri Akaal Purakh), You are the sole originator, the redeemer and demolisher of the entire universe, who has smashed innumerable demon - alike antagonistic forces, as that also of Mur. The Veda(s) as well the folios of all Religious / Mythological Sacred Scriptures do possess their powerlessness to designate Your incredible form.*

(Sri Sarbloh Granth, Volume II, Ang 607)

## 23. The Insurmountable Decease and Cognizance -

ਕਾਭਯੋਜੋਤ੍ਰਿਲੇਕਿਜਿਨਯੋਮਨਜੀਤਯੋਨਾਹਿਤੁਜੀਤਯੋਕਾਰੇ ॥ ਹੈਂਜੁਗਬੀਰਅਜੀਤਬਡੇਇਕਕਾਲਦੁਤਿਜਮਨਸੂਰਕਰਾਰੇ ॥  
ਕੇਉਨੂੰਜੀਤਿਸਕਯੋਇਨਕੋਨਰਦੇਵਅਦੇਵਸਭੀਪਚਾਰੇ ॥ ਜੀਤਿਲੀਯੋਜਗਜੰਤੁਚਰਾਚਰਏਦੁਬੀਰਅਜੀਤਿਅਖਾਰੇ ॥੨॥

*There prevail dual tremendous invincible combat alike forces, namely death and mind. The mankind, avatar(s) and also the demons accomplished to surmount all the creatures of three world(s) even those who flee high on skies. Yet, no one could conquer the mind / death and thus, there perseveres no worth of magnitude for them if they get beaten by their own / self-cognizance.*

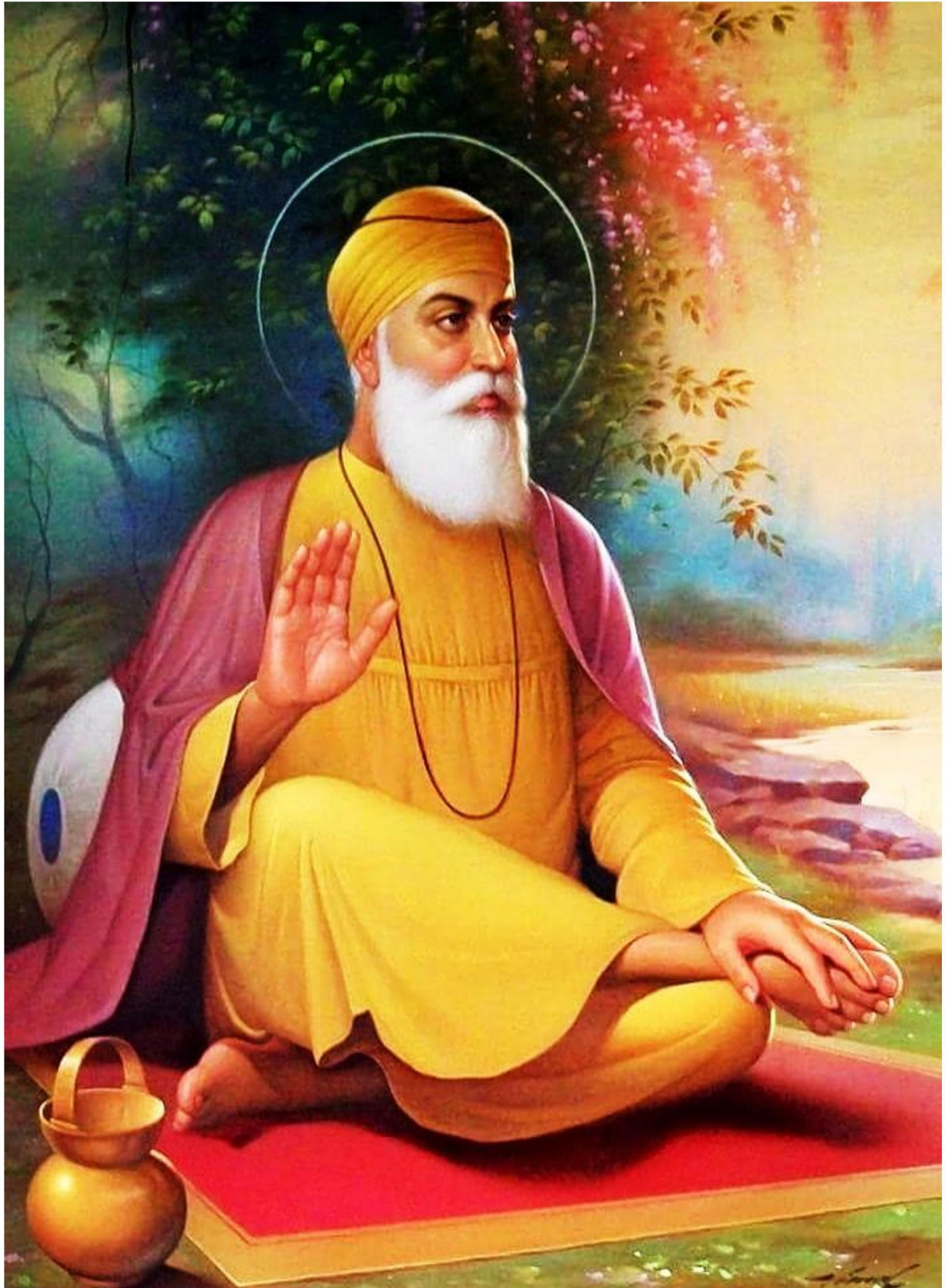
(Sri Sarbloh Granth, Volume II, Ang 297)

While leafing through Sri Sarbloh Bani, the Kalam E Kamaal of Kalgidhar Sachey Patshah Ji, one needs to take into his / her own mindset(s) the beneath penned leitmotifs,

- ❖ As akin to Sri Dasam Granth Sahib Ji, in some portions of Sri Sarbloh Bani there occurs the name of Poet Raam and Poet Shyam. These names are not attributed to any other inscriber, rather Guru Sahib Ji expresses the poetical synonyms of His own name which the missionary Gur Nindak(s) fail to comprehend. But these names, i.e., Raam, Shyam, Hari, Jagannath, etc. are attributed solitarily to Sri Akaal Purakh Ji.
- ❖ The word Kavach in Sri Sarbloh Bani refers to Armour (Shield). Hence, in Sri Sarbloh Granth Sahib Ji, Hazur Kalgidhar Sachey Patshah Ji refers to the various powers bequeathed on the Devi(s) as well as Devta(s) to shield the mankind from numerous tyrannies and adversities adhering to His Blissful Command (Huqum).
- ❖ In some portions Guru Sahib Ji has expressed His reverences for various deities and prophets. In such an instance, the Missionary Gur Nindak(s) try to disrespect Sri Dasam Bani, in spite of upgrading their mindsets of comprehending the literal difference of words, “Worship” and “Respect”. Here Guru Sahib Ji conveys His reverences for these deities strictly working under the Huqum of Sri Akaal Purakh Ji but has also condemned those traits which went contradictory to the Holy Huqum.

**Waheguru Ji ka Khalsa**

**Waheguru Ji ki Fateh**



**NOOR E ELAHI, PEHLI PATSHAH  
SAHIB SRI GURU NANAK DEV JI MAHARAJ**



## Chapter 7

### An Exploration on Sri Waheguru Mantar Mahattam

The sovereign of fourteen world(s), Badshah Darvesh, Sahib Sri Guru Gobind Singh Ji Maharaj has depicted a chronological annal of derivation as well as the immensity of Sri Waheguru Mantar which connotes to be a basic implication of Sri Sarbloh Granth Sahib Ji. The unparalleled pen of Kalgidhar Sachey Patshah Ji stands superlative than any source of insight prevailing in the entire cosmos to which even the symbolic representation of edification, i.e., Ganesh as well as that of culture, i.e., Saraswati bows substantially and fail to comprehend its oceanic depth alike profound significance. Although, we have come across numerous Sikh Literary Sources till date for taking into perception the kernel of “Waheguru Mantar”, yet we dwelled in muddle. Hence, let us apprehend the pen of Guru Sahib on this aspect.

Hazur Kalgidhar Sachey Patshah Ji states that each word of the term “Waheguru” has been derived from all the manifestations of Akaal Purakh through which He descended in all the Four Yuga(s). Legend prevails that Sri Akaal Purakh Ji sent Vishnu who later manifested in the form of Raam, but instead of guiding the mankind to praise the Eternal, he started attaining His own praises. Even Brahma and Mahadev ensued on the same trail. Those who used to contemplate at Kashi during their ultimate days, Mahadev used to whisper the Raam Naam in their ears. The deluded humanoids confined their thought process of connoting Raam to Vishnu and hence their souls sauntered towards Vishnu Lok. As an outcome, they could accomplish three out of four stages of liberation and thus got entangled in revival.

Seeing such a despicable ailment of His creation, the Eternal Himself descended as Akaal Nanak Jyot and preached the essence of Satnam (The True Name) and directed the mankind to recite the Tarak Mantar (the hymn to ferry across all the adversities and agonies of worldly deep-sea), i.e., Sri Waheguru as the only medium for attaining liberation. Guru Maharaj Ji pens that one recital of Waheguru is equivalent to the chant performed in 36 Yug. In a metaphorical approach, Hazur Sachey Patshah Ji depicts that as a forest gets fragranced in the presence of Sandalwood Tree and as water transforms into Ganga by the caress of Devta(s), in the similar aspect, when the soul gets enchanted by the vibration of Waheguru Mantar Jaap, there occurs unison of Aatam and Parmatam, getting imbued in heavenly ecstasy.

In this aspect, Sri Akaal Purakh Ji manifested Himself as Pehli Akaal Nanak Jyot, i.e., Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj and delivered the Tarak Mantar Waheguru which He Himself deliberated in precise in His Tenth Manifestation as Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj. Pehli Patshah Sahib Sri Guru Nanak Dev Ji Maharaj conferred upon the mankind, the real essence of Naam, i.e., in Waheguru, the names Vasudev (The Lord of Universe), Hari, Gobind and Raam connotes only to the Mahaakaal (The Ageless) and not to any specific deity. Thus, one must pivot the thoughts only on Sri Akaal Purakh.

***Waheguru Ji ka Khalsa***

***Waheguru Ji ki Fateh***



## Chapter 8

### A Scrutinization of the Historical Bir(s)

As cited in the preceding chapter(s), Sri Sarbloh Granth Sahib Ji - The Kalam E Kamaal of Hazur Kalgidhar Dasam Patshah Ji has been originally composed at Sri Sarbloh Bunga Sahib Ji which is contemporarily stationed besides Gurdwara Sri Langar Sahib Ji, Nanded. The most authentic and unaffected Bir of Sri Sarbloh Granth Sahib Ji is still prevalent here. But, apart from Sri Abchalnagar Sahib Ji (Nanded), various copies of Handwritten Bir(s) have been traced in different portions of the country and according to my perception, 13 Saroop(s) amidst them imply to engross the unfiltered forms of Dasam Patshah Ji's Sri Mukhwaak, irrespective of quantitative variation in the number of Ang(s) and qualitative variation connoting to their sizes. I hereby furnish a list of Sri Sarbloh Granth Sahib Ji's reliable Saroop(s) which are contemporarily existing in different states of India.

1. ***Hazur Sahib Waale Bir*** - In Sri Abchalnagar Sahib Ji (Nanded), we can perceive two Saroop(s) of Sri Sarbloh Granth Sahib Ji. One is present at Bunga Mai Bhago Ji while the other at Gurdwara Mata Sahib Kaur Ji Devan (Besides Samadh Asthaan).

The softcopy of the Bir inscribed by Bhai Daya Singh Ji at Nanded can be glimpsed in the digital section of my Personal Sikh Library stationed at my natal dwelling.

2. ***Uttar Pradesh Waale Bir*** - In Uttar Pradesh, we come across two number of Saroop(s). One is present at Bahraich whilst, the other can be glimpsed at Lakhanpur region. Along with the Saroop present at Uttar Pradesh's Lakhanpur, six to seven no. of Saincheya(s) have been traced which is massively astounding.

3. ***Nabha Waale Bir*** - In Nabha district of Punjab, we can glimpse over a Saroop present at Dera Baba Dhyan Singh Ji. The exact date of preparation of this manuscript is cited as Baisakh Sudi 5, Samvat 1855.

Another Saroop which is preserved at Bhai Kahan Singh Ji Nabha's Personal Library is immensely unique in its own aspect as the first Ang of this manuscript commences from 335<sup>th</sup> Folio.

4. ***Jind Waali Bir*** - In Jind district of Haryana, there is only single Bir / Saroop which can be glimpsed at Gurdwara Sri Guru Tegh Bahadur Sahib Ji (P 9).

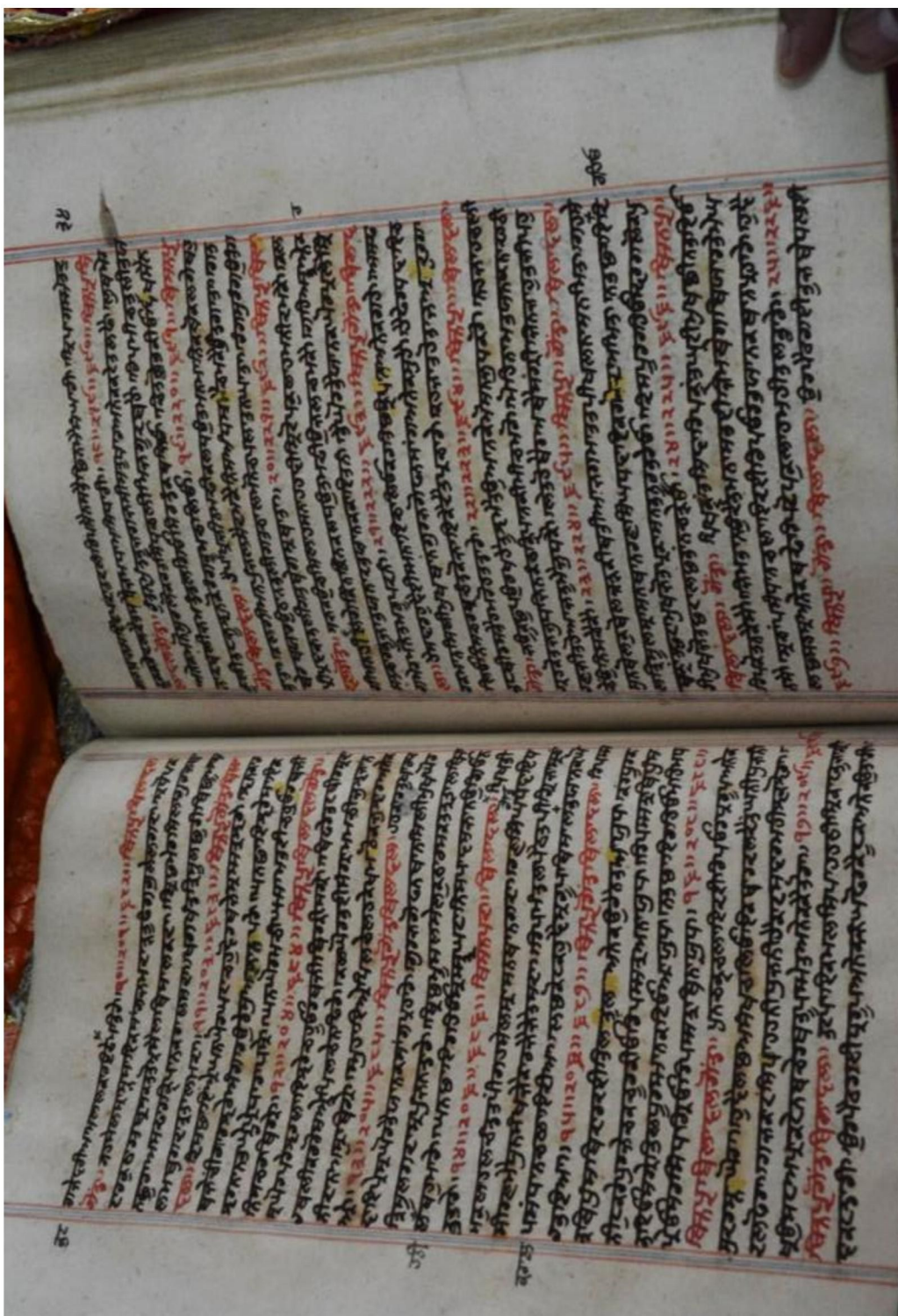
5. ***Damdama Sahib Waali Bir*** - In Damdama Sahib, there used to be a Saroop / Bir of Sri Sarbloh Granth Sahib Ji at Bunga Madrasa of Sriman Mahant Bhagat Singh. This Bir was inscribed by Gyani Bishan Singh Ji which is currently in the possession of Sikh Reference Library, S.G.P.C. (Sri Amritsar).

ਕਰਹੁ ਲਖਾਨੇ ਦਲਾਇਤੋ ਦਲਦਲੇ ਸਾਗਰੇ ਦਲਪਰੀਲੀ ॥ ੪੬੩ ॥ ਅਸ  
 ਪਕੜੀ ਪਰੀ ਬਾਤ ਪੁਨਿ ਨਾਨਕਿ ਤੇ ਸਾਮਕਰਨੀ ਪਰੀ ਦਲ ਛੇ ਬੀਲੀ ॥ ੪੬੪ ॥  
 ਫੁਲਿ ਮਾਤਿ ਗਨੀਉ ਸੁਟਗੀ ਬੁਧਿ ਧਰੀ ਮੁਖ ਕੀ ਧਿਸਨੀ ਦਲਨ ਦੀਨੀ ॥ ੪੬੫ ॥  
 ਵਨੀ ਪਰਨੀ ਪਦਾਰੀਓ ਵਨੀ ਬਾਛੇ ਤੇ ਸੁਪਰਸਰਨੀ ਸੀ ਪੁਲੀਨੀ ॥ ੪੬੬ ॥  
 ਕੋ ਅਪਾਰਾ ॥ ਬਿਸਨ ਲੇਕਾ ਸਿਵਗਨ ਬਹੁ ਮਲੇ ਕਾਇਕ ਰੇ ਚਲੇ ਪੁਨਿ ਸਿਨ  
 ਸੁਰਨ ਪੈ ਸਦਾਰਾ ॥ ਕੀਤੇ ਪੀਲ ਰੂਪੇ ਕੀਤੇ ਬਿਖਤੁ ਬਾਹਨ ਕੀਤੇ ਉਸਟ ਬਾਹ  
 ਨ ਬਰੇ ਬਹੁਤੁ ਪਾਰਾ ॥ ਰਹੈ ਦੇ ਬਿਬੇਦਨ ਮੁਖ ਮਾਮੁ ਰਹੀ ਸਪੈ ਦਲ ਚਲੇ  
 ਸੁਰ ਦੇਵੈ ਨਗਾਰਾ ॥ ੪੬੭ ॥ ਲਗੇ ਦਿਖ ਲਾਨ ਬਿਬਿਧ ਬੁਝ ਮੁਕਤ ਕਰੀ  
 ਨੀਲ ਪਨ ਮਨੀ ਗਨ ਬਿਦਾਰਾ ॥ ਰਹੈ ਦਿਸ ਲਗੇ ਮੇਰੀ ਅਨ ਕੇ ਜੀ ਰਿਹੈ  
 ਭੀਕਤਾ ਗਨ ਰਤਨ ਬਿਦਾਰਾ ॥ ਅਬਿਬੀ ਮੁਕਲ ਫੈਲਿ ਕਾਰੇ ਬੀਲ  
 ਗੋਲਾ ਕਹੀ ਗਾਫਟ ਕਮਨ ਅਨੇਕ ॥ ਮਨੀ ਜਾਲਾ ਕਿੰਨ ਬਡੇ ਜਾਲ ਦੀਪ  
 ਨ ਫਨੀ ਬੈਸਤੀ ਬਹੁਤ ਰਤਨ ਬਿਸਥੀ ॥ ੪੬੮ ॥ ਬਿਸਨ ਪਦਾਰਾ ॥ ਸਾਰੀ ਗਛੀਰਾ ॥  
 ਬਹੁਤੁ ਦਲ ਲਨ ਬਾਤ ਮੁਕਤ ਕਰੀ ॥ ਅਤਲ ਸਵੀਨਹੇ ॥ ਬਹੁਤੁ ਬਾਹ  
 ਫਰਤ ਬਾਤਨ ਪਾਇਤ ਮਨ ਗਾਈਨਹੇ ॥ ਨਹੀ ਜਾਤ ਬਰਨੀ ਸੇਭ ਰਤਨ ਛਟ  
 ਬਿਮਲ ਮਰੀਚਹੇ ॥ ਮਨ ਕਫਟ ਕਾ ਮੇਲ ਲਾਨ ਕੇਟ ਕੇਟ ਸੁਰੀਚਹੇ ॥  
 ੪੬੯ ॥ ਰਿਚਾਰ ਬਾਛੇ ਸੁਰੀਚਾਰ ਬਿਮਲ ਦਿਖਾਇਨਹੇ ॥ ਹੀਰਾ ਪੀਨ ਦੁਰ  
 ਯਕਤ ਨੀਲ ਮੇਰੀ ਅਨ ਪਾਨਹੇ ॥ ਬਹੁਤਾ ਨਿਤ ਪਾਇਤ ਬਿਦਨ ਮਨ ਗਨ ਰੁ  
 ਚਿ ਰਸੇਭਾਵੇਤਹੇ ॥ ਹੀਸਾ ਅਦਿ ਮਯੁਰ ਮੁਖ ਕੁਲਗਾਇਕਾ ॥ ਲੰਤਰੇ ॥ ੪੭੦ ॥

੨੦ ॥ ਗਾਕਰਹੁ ਲਗੇ ਸੋ ਪੈ ਬੋ ਮੁਕਤ ਮਾਲਹੇ ॥ ਬਹੁਤਾ ਜਾਏ ਬਨ ॥ ੪੭੧ ॥  
 ਰਤਨ ਗਾਇਤ ਮਨ ਗਨ ਲਲਹੇ ॥ ਪਲ ਪਲ ਪੁਪੁਰ ਬੁਝਾਇ ਲ  
 ਬਨ ਤਰੁਨ ਬਨਾਰਹੇ ॥ ਬਹੁਤਾ ਗਾਇਕਾ ॥ ਦਸੇ ਸਕੀ ਬਹੁਤੁ ਗਨ ਪਤਾ  
 ਰਹੇ ॥ ੪੭੨ ॥ ਬਹੁਤਾ ਬਨ ਤਰੇ ਸੀ ਮੁਹਰ ਬਨ ਤਰੇ ਦੁਰੇ ਰਹੇ ॥ ਮਾਰੂਪ  
 ਪਾਵਨ ਤਰੁਤਰ ਹੀ ਸਪਦਾਰਹੇ ॥ ਮੇਰੇ ਗਾਥਾਵੇਤੁ ਰਸਨੀ ਮੁਰਤ  
 ਗੋ ਮੁਖ ਬੀਨਹੇ ॥ ਮੁਰਲੀ ਉਪਗਾ ਮੁਰਗਾਥਾਵੇਤੁ ਲਧੀ ਸਾਦੀਨਹੇ ॥ ੪੭੩ ॥  
 ਰਬਾ ਬੇਨਤਰੀ ਗਾਥਾਵਨ ਤੁਕਤੁ ਰਸੁ ਰਹੇ ॥ ਮੇਰੇ ਲਤ ਬਲ ਮਾਰੂਦੇ  
 ਦੀ ਮਲ ਛੇਨ ਕੇਸਤੀ ਬਰਹੇ ॥ ਅਸਪੀਧੀ ਧਰ ਬਾਮਪੀਲੀ ਕਰਹੁ ਲੀਤੁ  
 ਫਤਨਹੇ ॥ ਬਹੁਤਾ ਬਾਤਨ ਦੇਸ ਦੇਸਨ ਬਾਤੀਤ ਬਿਬਿਧੀ ਸਨਹੇ ॥ ੪੭੪ ॥  
 ਮਦਸਲ ਛੇਤੀਨ ਬਾਬਾ ਬਤੁ ਦਰੁ ਛੇਤੁ ਰਹੇ ॥ ਪੈਲੇ ਛਟਾ ਲਤ ਬਰ  
 ਤਰਹੀ ਤੇਲ ਛੇਤੁ ਪਦਾਰਹੇ ॥ ਯਕ ਲਛਤੁ ਦਰੁ ਕਪਤੀ ਸਾਸਤੁ ਛੇਤੀਨ  
 ਮੇਰੇ ਗਾਥੇ ॥ ਪੈਲੇ ਛੇਤੁ ਮੁਹਰ ਮੁਰਜੀ ਉਪਗਾਥਾਵੇਤੁ ਰਹੇ ॥ ੪੭੫ ॥  
 ਮੁਖ ਬੁਝੇ ਸੁਰੇ ਅਪਾਰਨ ਪੁਨਿ ਜਨ ਗਾਨਹੇ ॥ ਮੇਰੇ ਪੈਰ ਬਾਹਿਰ ਬਾਤ  
 ਪਤਤ ਪਾਉ ਨੀਸਨਹੇ ॥ ਲੇਕੇ ਕੇਨ ਕੇ ਬਾਤੀਤੀ ਸੁਰੇ ਲੇਲੀ ਸਾਸਤਹੇ ॥ ਪੈਲੇ  
 ਦਮਾਮਨ ਬੇ ਬਾਛੇ ਸਾਥਿ ਪੁਰਾਤਨ ਮਾਜਹੇ ॥ ੪੭੬ ॥ ਬਹੁਤਾ ਮਬਿਸਨ ਸਿਵ  
 ਲੇਕੇ ਰੇ ਬਾਤਨ ਤਸਕਲੀ ਸਨਹੇ ॥ ਪੁਨਤਨਤਾ ਲਮੁਰੀ ਗਾਥਾਵਨ ਉਤ  
 ਬਨਤ ਸੁਤਨਹੇ ॥ ਮੇਰੇ ਦਰੇ ਬਿਹਰਦੀ ਪੁਨਤਨਤਾ ਗਨਤ ਅਲਪਾਰਾ ਬ  
 ਹੁਗਾ ਸੁਛੀਤ ਸੀ ਗੀਤੀ ਤਲਗਤੁ ਛੇਕ ਕਬਾਪਾਰੇ ॥ ੪੭੭ ॥ ਰੀਧ ਬਾਛੇ  
 ਨ ਰਜੇ ਛੇਤੁ ਅਪਸਰ ਕਰਤੁ ਗਨ ਬਾਛੇ ਰਹੇ ॥ ਦੇਵ ਗਨ ਬਹੁਤਾ ਪਰੀ ਪਦਮਨੇ

AN ANG FROM PURATAN SAROOP OF SRI SARBLOH GRANTH SAHIB JI





THE SAROOP OF SRI SARBLOH GRANTH SAHIB JI WRITTEN BY BHAI DAYA SINGH JI  
(THE BIR IS PRESENT AT SRI NANDED SAHIB)

6. ***Sangrur Waale Bir*** - Astoundingly, in Sangrur (Punjab), the highest no. of Bir(s) were glimpsed. One Saroop is currently prevailing at Gurdwara Sri Nankiana Sahib which is believed to have been inscribed by Mahant Gyani Lal Singh Ji. The Saroop prevailing at Govt. Library of Sangrur was collected from the personal belongings of the most Eminent Sikh Historian, Dr. Ganda Singh Ji.

Apart from these Bir(s), there have been perceived two additional Saroop(s) with one being preserved at Gurdwara Sri Deodhi Sahib whilst the other at Samadhiyan Maharaja. Thus, in Sangrur there are four Saroop(s) of Sri Sarbloh Granth Sahib Ji.

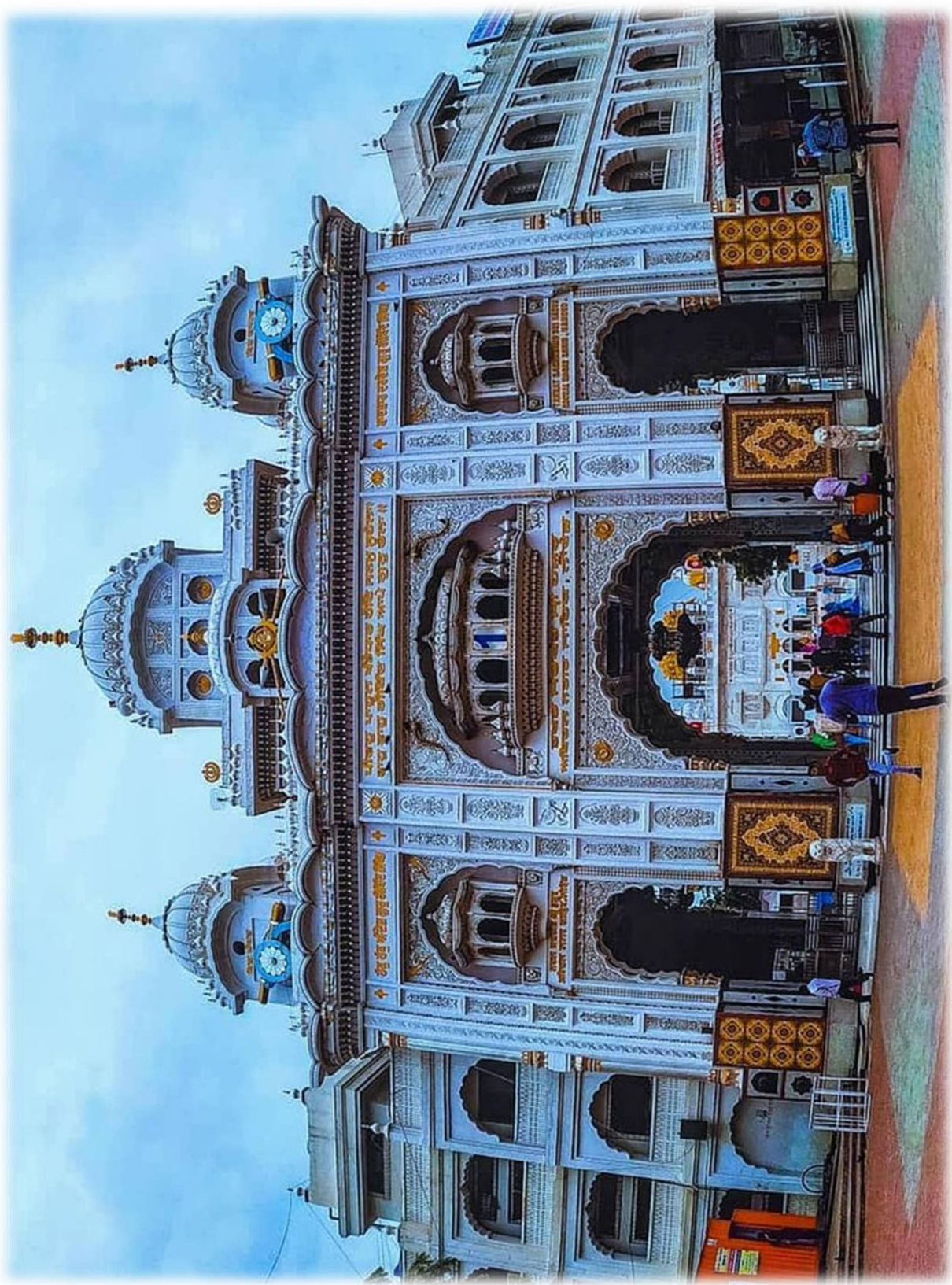
7. ***Ropar Waali Bir*** - A Saroop of Sri Sarbloh Granth Sahib Ji is still having its presence at Sri Anandpur Sahib Shahid Asthaan (Ropar).
8. ***Amritsar Waale Bir*** - A Saroop entitled, “Sri Sarbloh Granth Sahib Ji (Sri Mukhwaak Patshahi 10)” was preserved at Shahid Ganj Baba Gurbax Singh Ji while another Saroop is present at Gurdwara Sri Rohtaki Sahib in the Holy District of Sri Amritsar Sahib Ji.
9. ***Patiala Waali Bir*** - There is only one Saroop of Sri Sarbloh Granth Sahib Ji, currently preserved at Sukhey Waali Bagichi which was prepared by Mahant Harnaam Singh Nihang and his student, Bhai Niranjana Singh.
10. ***Anandpur Sahib Waale Bir*** - Contemporarily, there are dual Saroop(s) of Sri Sarbloh Granth Sahib Ji at Sri Guru ka Baagh which can be cited undoubtedly a Scholarly Research Work. More than 20 Bir(s) have been referred for penning the appendices.
11. ***Sindh Waali Bir*** - In the present-day Sindh province, there is only a single Bir which is being preserved at Sri Sadhu Bela Bhirkh Sakhar.
12. ***Kashmir Waali Bir*** - Akali Kaur Nihang Singh Ji established Sri Guru Nanak Ashram Chakkar in Kashmir, the confining historical annals of which are suggestive that the institution was installed in the sacred month of June corresponding to the year 1928.

\*\* It is noteworthy that apart from all the Bir(s) cited afore, there also prevails a Handwritten Saroop at the Personal Library of Dr. Bhai Vir Singh Ji. \*\*

***Waheguru Ji ka Khalsa***

***Waheguru Ji ki Fateh***





**TAKHAT SACHKHAND SRI HAZUR ABCHALNAGAR SAHIB JI, NANDED**



## **MR. ABINASH MAHAPATRA : A BRIEF PROFILE**



On 1st of June, 1998 the state of Odisha witnessed the nativity of a pious soul, generally personified as Mr. Abinash Mahapatra. Since the springtime of his life, this illuminated soul manifested such literary, musical and poetic skills that evidenced to be exceedingly comprehensive transcending his callow age. His schooldays teachers signify that as a student, he was always akin to an earnest, contemplative and eminently blossomed persona who manifested the potentials of being irreproachable. They designate each moment spent with him to be something very extraordinary, divine and hallowed which one can ever imagine. A sparky charismatic luminary, the youngest Sikh History Scholar, Mr. Abinash is an author of 38 books on the History, Philosophy and Theologies of the Sikh Religion, holding a weighty knowledge on Sri Aad Bani, Dasam Bani and various antique Sikh Literatures. His intense researches on Sikh History and Theologies under intense passion, making day and night one with full influence, consecration and fervour are analogous to the emblematic representation, predestined for the renaissance of Khalsa Raaj. To regularise the Hazuri Gur Khalsa Sikh Rehat Maryada all across the globe is his ultimate & solitary aim which confers to be only genuine in his insight.

Salutations to his revered father Late Sri Bidhu Sekhar Mahapatra (10.04.1955 to 16.07.2018) who can be conferred upon the title of a great academician who professed trio degrees in Structural, Chemical and Mechanical Engineering. Post proffering 19 years of Exemplary Service to Indian Air Force, he joined at Indian Oil Corporations Limited and the organisation's Oil Depot connotes to be his his ultimate service destination where he served prior to his untimely demise due to Adenocarcinoma (Cancer). His mother Mrs. Bandita Mahapatra is a devout house wife and the same connotes to the rest of his family members who were as well as are currently designated as Zamindar(s), I.A.S. Officers, Professors, Doctors, Scientists, Engineers, Software Professionals and Chairperson(s) / President(s) of Multi National Companies. Mr. Abinash has endorsed himself in the list of academicians since his infantile days. He has all the time been an all rounder professing excellencies in education and music. In his school life, he was acknowledged as an excellent mathematician, youngest scientist and was also an scholarship holder for a tenure of nearly a decade. The inborn qualities of a writer and thinker instilled within him was reflected at a very tender age when he penned an article in Hindi at the age of eight and was awarded with highest honour by Rashtra Bhasha Vikas Parishad, Sadaashiv Peth, Pune - 30. Mr. Abinash is a graduate in Zoology Honours and is also a Masters Degree Holder in Dept. of Life Sciences from School of Biological Sciences, U.G.C. Recognized and State Legislature - A.I.P.H. University.

Two of his authored volumes "The Sikh History of East India" & "The Sikh History of Deccan India" which comprises 15 of his written books are the first of its kind as there exists no such authentic Sikh Literature which has been produced under such

intense research and efforts. These books have been greatly esteemed by Hon. Jathedar and Secretary of Takhat Sachkhand Sri Hazur Sahib, Former Jathedar of Sri Akaal Takhat Sahib, Parliament of Official Languages (Ministry of Home Affairs, Govt. of India), Shiromani Gurdwara Parbandhak Committee (Sri Amritsar Sahib), State Govts., Scholars from Sikh Universities and various Sikh Organisations. Distinguished Dignitaries including Captain Amarinder Singh (The Hon. Chief Minister of Punjab), Sri Naveen Patnaik (The Hon. Chief Minister of Odisha), Lieutenant Governor Dr. Kiran Bedi, Sri Sarvananda Sonowal (The Hon. Chief Minister of Assam) and many other dignitaries have highly admired his research works. The two of his authored volumes were released in the blissful hands of His Excellency, The Hon. Governor of Odisha on 31.03.2021 and have been professed as the first ever Sikh Literature to get endorsed at Sri Hare Krishna Mahtab State Library, getting received by Mrs. Bebina Satpathy Ji, The Under Secretary to Hon. Ministry of Culture, State Govt. of Odisha.

The date of 22nd April, 2021 was the jiffy of immense tranquillity and approbation in Mr. Abinash's Life when these two of his authored volumes were offered in the celestial hands of Rev. Dr. Sri Chandra Bhanu Satpathy Ji (Retd. I.P.S., Director General of Police) who has been accredited with the title of Odisha's Pride, A Noted Scholar, Spiritual Thinker, Educator, Author, Poet, Musician, Philanthropist and Former Guest Chaplin of United States Congress. This year is a juncture of pride for all to mark the 400th Birth Anniversary of Sri Guru Tegh Bahadur Ji. According to the Sikh Chronicles, Guru Sahib Ji has visited the state of Odisha during His East India Travels. Even constraining to this state, it's only Mr. Abinash who has been recognized to take several initiatives to commemorate this Historic Event. It is Mr. Abinash whose incessant efforts led to the implementation of The Sikh Anand Marriage Act in the state of Odisha vide Law Dept. Order No.: MJ - 10 / 18 (7823), Dated 25th August, 2020. The order was issued in the name of Mr. Abinash Mahapatra by Hon. Under Secretary to The Ministry of Law, Govt. of Odisha. Sri Pratap Jena, The Hon. Law Minister, Govt. of Odisha had highly praised Mr. Abinash Mahapatra for taking such noble initiatives for the Sikh Sangat of Odisha. He had also designed a memorial logo which was launched by the Hon. Governor which is a historic achievement for the global Gur Khalsa Sikh Sangat.

The authored book of Mr. Abinash, entitled "An Account of Baisakhi (The Khalsa Sirjana Divas of 1699)" has been prefaced and appreciated by Sardar Gurmit Singh Ji (Hon. Incharge of S.G.P.C. Sikh Mission, Raipur (Chhattisgarh)) and Sant Baba Samsher Singh Ji (Hon. Founder Chairperson of Sri Guru Nanak Dev Ji Religious & Charitable Trust, Jagannath Puri, Odisha). This specific Sikh Literature has been highly applauded and reviewed by Col. Charanjit Singh Khera (Bengal Sappers) who connotes to be The General Secretary of All India Ex Servicemen Joint Action Force and Hony. Director of Sr. Veterans, Ontario (Canada). The young author has also penned "The Sikh History of Delhi" post to a profound research work in collaboration with S.G.P.C. Sikh Mission (Delhi) which has been duly authenticated and prefaced by its Hon. Incharge - Sardar Surinderpal Singh Samana. From the pen of Mr. Abinash, thus emanates "The Sikh History of Nepal", the onground research work of which was conducted in the year 2015

in collaboration with S.G.P.C. Sikh Mission, Kathmandu under the aegis of Nepal Govt. This work too has been extensively appreciated, prefaced as well as authenticated by Sardar Amarjit Singh Ji (Hon. Incharge of S.G.P.C. Sikh Mission, Kathmandu (Nepal)) the softcopy of which will be available on web at the soonest.

Even corresponding to this year, the literary work of Mr. Abinash, “The Sikh History of Afghanistan” duly prefaced, appreciated and authenticated by Sardar Gurmit Singh Ji (Hon. Incharge of S.G.P.C. Sikh Mission - Chhattisgarh, Odisha and Andhra Pradesh) got published. Till date, no such authentic ground work on the Sikh Historicity of this country has got ever published. For the bestowance of boundless blessings as an outcome of all the noble ventures he has performed till date, three of his authored books “An Account of Baisakhi (The Khalsa Sirjana Divas of 1699)”, “The Sikh History of Delhi” and “The Sikh History of Afghanistan” were released by His Excellency, The Hon. Governor of Odisha on 13.12.2021 at Raj Bhavan. Also, on this auspicious occasion, Mr. Mahapatra had proposed to The Hon. Governor of getting endorsed the Martyrdom Day of Chotey Shahibzaade (The Youngest Sons of Sri Guru Gobind Singh Ji) as Gauravmayi Shahidi Diwas in the state level. This proposal was accepted and hence on dated 15.12.2021, His Excellency The Hon. Governor of Odisha issued a letter wishing a great success for this event to be celebrated by Punjabi Global Foundation (Odisha Chapter) only under the presidentship of Mr. Abinash Mahapatra.

Being the President of Punjabi Global Foundation (Odisha Chapter), it is Mr. Mahapatra alone who conducted a Gurmat Samagam in Odia Gurdwara, located at Biranchipur Village, Simulia Tehsil of Balasore District, which is being maintained by 40 Odia Families since Satguru Sri Guru Nanak Dev Ji’s visit, thus marking the 500 years old strong bond of Odia Sikh Brotherhood. This Gurdwara holds a great significance in Sikh History where the Kada of Sri Guru Nanak Dev Ji, Handwritten Pothi Sahib of Asa Di Vaar believed to be inscribed by Sri Guru Tegh Bahadur Ji and Handwritten Dasam Bani by a Nihang Singh is still preserved. Mr. Abinash had himself translated the Bani of Dukh Bhanjani Sahib into Odia Language, the 300 copies of which were distributed for free. Mr. Abinash performed Kirtan of Shabad Gurbani and also did Katha Vichar in Odia which is a worth record as it has never happened in Odisha that any Gurmat Katha Vichar is being performed in any regional language. The locals were so mesmerized by the Sikh Ideologies as explained by Mr. Abinash that a mass of nearly 800 individuals of all groupings (Children, Gents, Ladies & Aged) wore the Sikh Kada from his hands. This initiative proved in strengthening more than 500 years old Odia Sikh Brotherhood which was significantly applauded by Sri Jyoti Prakash Panigrahi Ji, The Hon. Minister of Culture, Tourism and Language, State Govt. of Odisha.

The recently published book of the youngest Sikh History Scholar entitled, “Analytical Research on Sri Sarbloh Granth (A Journey from Unexplored to Explored)” is the first ever exploration conducted on this specific field. For its in-depth authenticity and astounding ground work, the literature has been peerly reviewed and appreciated by Singh Sahib Gyani Sukhdev Singh Ji (Hazuri Kathavachak @ Takhat Sri Harimandar Ji, Patna Sahib), Advocate Neena Singh Ji (Hon. Advocate @ Delhi High Court), Dr.



**Dilver Singh Ji (Assistant Director @ Youth Services, Govt. of Punjab), Dr. Surinder Kaur Ji (Founder of Sikh Study Centre @ Guru Nanak Khalsa College, Mumbai) and Sarbjit Kaur (Assistant Editor @ Amritsar Times & Research Scholar @ Dept. of Guru Granth Sahib Studies). Speaking about his future projects, Mr. Abinash has revealed that in the year of 2022, he will be publishing autobiographical series which will encompass those of Sikh Guru Sahiban, Shahid Singh(s), Chaar Shahebzaade, Bhagat as well as Bhatt Sahiban which will depict myriad of unexplored facts which have never been perceived before. Thhe anxiousness for the sonnest arrival of the publications is much prevailing amidst the sikh academicians and additional reviews on this book will be published at globally leading journals in many languages.**

**Apart from authoring books, his literary articles in English & Punjabi are a precious treasure trove of infinite wisdom which have been published by leading newspapers all across the globe. His article in Punjabi, “Aakhri Khat Singh Sahib Gyani Hardeep Singh Ji Dey Naam” was published in Amritsar Times and Akali Patriqa Newspapers on 3<sup>rd</sup> October, 2021 while his punjabi write up on Jathedar Singh Sahib Sant Gyani Baba Kulwant Singh Ji was published in Akali Patriqa, Amritsar Times and Punjab Times underneath the headlines of “Khalsa Panth Dey Anmol Heerey : Jathedar Singh Sahib Gyani Kulwant Singh Ji”, “Jaagti Gurmat Mahapurakh : Jathedar Singh Sahib Gyani Kulwant Singh Ji” and “Khalsa Panth Dey Maya E Naaz Hasthi : Singh Sahib Gyani Kulwant Singh Sri Hazur Sahib (Nanded)” on 24<sup>th</sup> October 2021. The Newspapers, Daily Punjab Times and Preetnama Weekly published Mr. Abinash’s English write-up “The Anti Panthak Insights of a Patit Sikh” on 27<sup>th</sup> of August 2021 exposing the blasphemous activities of Patit Author, Dr. Dalvir Pannu and Chandigarh University (Mohali). On 22<sup>nd</sup> of September, The Sikh Times Daily, , Daily Punjab Times and Preetnama Weekly published his well researched article “The Russian Sikh Archieves : An Unexplored Trail” on 22<sup>nd</sup> of September 2021 while on 18<sup>th</sup> of October 2021, his research article “Anatomization of Sri Pakhyan Charitar : Sri Mukhwaak Patshahi 10” got published on Punjab Times Newspaper. Mr. Abinash had also inscribed a book review for the treasured Sikh Literature, “Guru Nanak’s Vision of Multicultural Society and Peaceful Coexistence” by Dr. Arvinder Singh Ji which got published on 20<sup>th</sup> December 2021 at Sikh Times and Preetnama Newspapers.**

**Even these Newspapers have covered his words and activities in their news corner, viz. on 16<sup>th</sup> of March 2021, Akali Patriqa had made a news coverage depicting the enormous efforts which Mr. Abinash has been conducting to celebrate the 400<sup>th</sup> Birth Anniversary of Nineth Sikh Guru - Sri Guru Tegh Bahadur Sahib Ji and on 7<sup>th</sup> of April 2021, the same newspaper made a coverage stating the release of his books and the first ever prepared Sikh Logo from Odisha in the blissful hands of Hon. Governor while on 15<sup>th</sup> of June Akali Patriqa narrated his immediate strict actions against the Bollywood Singer Akansha Bhandari for singing and depicting the video of Mool Mantar in a profane aspect on YouTube. The registration of Cyber Crime F.I.R. agaainst Jathedar Jagtar Singh Hawara Trust by Mr. Mahapatra at the office of I.G.P. Eastern Range (Odisha Police) for deliberately defaming Singh Sahib Baba Ram Singh Ji Dhupia (Hazur**

Sahib Wale) on 21<sup>st</sup> of September 2021 was covered by Amritsar Times Newspaper and the same newspaper also recorded and published his statement on 22<sup>nd</sup> of November 2021 regarding the victory attained at Farmer's Agitation where he extended his ample gratitude to all the Nihang Sampraday and the Secretary of Takhat Sri Hazur Sahib Gurdwara Board. Also, a research scholar, Sarbjit Kaur Sarab had penned a book review on his authored Sikh Literature, "The Sikh History of Delhi" which got published at The Weekly Amritsar Times on dated 22<sup>nd</sup> of August 2021.

Mr. Abinash has even played a significant role in supporting millions of farmers who are peacefully protesting in the Kissan Morcha (Farmer's Agitation). For Mr. Abinash, justice delayed is justice denied. Hence, he was the first person in the entire globe to register cybercrime F.I.R. against the Bollywood Actress Kangana Raunat and Payal Rohatgi vide Station Diary Ref. No. (11), Dtd. 14/12/2020 for defaming the Sikh Gurus, the Sahid Singhs, the Sikh Religion through various social media platforms. This immediate action of Mr. Abinash was covered by P.T.C. News, Akali Patriqa and Rozana Spokesperson. Also, he filed another cybercrime defamation first information report against Kangana Raunat on 25<sup>th</sup> of November 2021 at the office of Deputy Inspector General (Dept. of C.I.D. Crime Branch), Odisha for designating the Sikhs as Khalistani and provoking the 1984 Operation Blue Star, Sikh Genocide. As a Scholarly Researcher and a Youngest Scholarly Sikh Historian, on 23<sup>rd</sup> January 2021, he was invited as a resource speaker in the national seminar on "Unparallel Sacrifice of Sri Guru Tegh Bahadur Ji" conducted by Guru Hargobind Khalsa College of Education (Gurusar Sadhar, Ludhiana) in collaboration with Bombay Teachers Training Centre (Navi Mumbai). On 24<sup>th</sup> January 2021, he was invited as a Resource Person in Two Days National Seminar, "The Sikh Heritage of Medieval Deccan" organized by Sikh Heritage Museum, Department of History, S.G.P.C.'s Guru Nanak Khalsa College of Arts, Science & Commerce (Autonomous), Mumbai (Maharashtra).

On 2<sup>nd</sup> of May 2021, he was invited as a guest speaker at the "Global Conference for celebrating the 400th Birth Anniversary of Sri Guru Tegh Bahadur Ji Maharaj" organized by Harpreet Singh Show (Vancouver, Canada). On 6<sup>th</sup> May 2021, he was invited as a Keynote Speaker for inaugural function of "Yearlong Celebrations of 4th Centenary Parkash Purab of Sri Guru Tegh Bahadur Sahib Ji" organized by Guru Nanak Vidyak Society's Guru Nanak College of Arts, Science & Commerce (Guru Tegh Bahadur Nagar, Sion, Mumbai -37), the attendees of which comprised of Sikhs as well as the Non-Sikh Sangat. The Panthic Activities of Mr. Abinash were extensively covered by Radio Punjab Today (Bhatinda) on 29<sup>th</sup> of April 2021 stating his journey in the trail of Khalsa Panth. Also, he has been a speaker at Sikhi Speaks of Maoleyo, Harpreet Singh Show and Baaz Di Udari of Apna Sanjha Punjab TV. The Harpreet Singh Show had organised a Global Conference on 400 Years of Satguru Sri Guru Tegh Bahadur Sahib Ji in which Mr. Abinash was invited as a Keynote Speaker to deliver his talk on the significant martyrdom of Guru Sahib and its intense gyst which has remained concealed since the time immemorial. In addition, Mr. Mahapatra was invited by Sikh Study Center





AN IMPRINT OF PUNJABI GLOBAL FOUNDATION  
(ODISHA CHAPTER)